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Boston Recorder.

No. 2--- Vol. XXI--- Whole No. 1044.

RELIGIOUS.

For the Boston Recorder. NO. I CANNOT PRAY.

I was in the chamber of a sick man. An un-releating disease was upon him and he was upon the borders of an eternal world. His guilty hie gave sad intimations "of wrath to

A friend and relative of the sick man called He was a man of great respectability, of excel-lent moral character, but not a religious man. I conversed with the sick man in this friend's I conversed with the sick man in this friend's presence and then turning to him addressed him this: "Here lies your relative on his dying bed. You well know his character and the anguish and despair of his soul. If ever mortal needed pity and prayer this man does. You hear his request that we should commend his soul to God for mercy. Will you not now pray with him? "Oh! no I cannot do it."

But you are his friend. You would hasten miles for the means of his relief. You would spend this whole night in assistuous efforts for his comfort. But you cannot give that very simple and it would seem easy expression of kindness implied in offering prayer with him. "I am willing to do any thing,but I cannot pray."

"You would most cheerfully performany kind

willing to do any thing, but I cannot pray,"

"You would most cheerfully perform any kind office for his body, that hody, the comparative worthlessness of which, God is now showing by crumbling it to dust; but you cannot do anything for his infinitely precious soul, not even to offer a single prayer with him for its salvation!"

"No, I have never been accustomed to do this and I cannot do it now." "Not even though no other person was at hand, and your friend should sink down into death, and as he sank imploring still that you would pray with him?"

He was startled by the appeal, but at last replied "No, I could not do it." I could not but reflect upon the unhappiness of an impenitent effect upon the unhappiness of an impenitent

state.
1. "My irreligious friend may do many things for me, but where I need his kindness most it for me, but where I need his kindness most it cannot come. In my deepest necessity—in the awful peril of my soul—in the terrified circumstances of a dying hour, bereft of hope and pierced with the keenest apprehension, here he can do nothing for me. He must see me in the "mortal strife" of that dreadful conflict and yet refuse to raise for me the voice of prayer!

An impenitent person cannot perform one of the simplest acts of kindness towards the most dearly recessions. deeply necessitous. He may see a fellow being, and that one too his nearest, dearest friend, sinking into death, and in that moral state claiming all the agony of compassion and all the power of prayer. But he must stand aloof. The dyof prayer. But he must stand aloot. The most ing friend may implore his prayers in the most pathetic earnestness. No! he cannot pray. He can see that soul in the direct extremity of the can see that soul in the direct extremity of the can see that soul in the direct extremity of the can see that soul in the direct presents the human need—a need where prayer presents the only possible hope of relief, yet no, he cannot

Reader, it is unhappy—it is full of guilt and full of danger for you to live in that state of moral feeling in which under any of the circumstances of life you should be compelled to exclaim—No! I CANNOT PRAY! SIMON.

> For the Boston Recorder. HOME MISSIONS.

Extract from a Quarterly Report of a Mission ary in Mass. dated Nov. 23, 1835.

"If I am not mistaken, a quarterly report is due from me; and I wish I had something of is due from ite, and I was I had something of interest to report. But when I have told yon that our state is one marked more strongly by its spiritual death than any other feature, I have told you all perhaps that can be said, as to our spirit-ual state. There have been no conversions and und state. There have been no conversions and no additions to our church since my last return was made. And yet we may be said to be in a state of prosperity. There is a steady advance in the increase of our congregation, and it is noticed by all my brethren, as peculiarly attentive. Probably it is nearly or quite three times; as large, as when I first came here;" (about three years ago) "the evident indication of things to my mind is, that the truth is destined to triumph here. Thus, there is the most abundant encouragement to continued labor in the dant encouragement to continued labor in the promotion of the cause of Christ."

"One incident affords me encouragement—I must mention it. A few days since, I was led

must mention it. A few days since, I was led to ask myself, can we not have a bell? but I dismissed it with a simple wish. A day or two after, I was conversing with one of the sisters of the church on the general aspect of our affairs, and she remarked, "I think we ought to have a bell." Her husband who was present, then said, that he had been thinking of late, that the time had come, when we ought to have one, though he had not heard the subject mentioned. A few days after, I mentioned this conversation to one of the brethren of the church. Well, said he, I told my family a few days ago, that said he, I told my family a few days ago, that we ought to have a bell—that the good of the cause required it. All this was without any concert, and it led me to think that we ought to have a bell. We have talked the matter over, and have concluded that we can have a bell. And my own decided impression is, that it is our duty to have one. I verily believe that the interest, of the cause of Christ demand it. I believe that its sound would be the same of the cause lieve that its sound would bring some at least within the reach of the gospel, and it would op-erate as an encouragement to the bearts of God's people, and as a discouragement to the hearts of his enemies. It would serve as a bond of

God's people, and as a discouragement to the hearts of his enemies. It would serve as a bond of union, by reminding the people every Sabbath of their duty to attend public worship, even though they should have no preacher. But enough of this. I cannot believe that either you or the Executive Committee, will think us unjustifiable in procuring a bell; and if this is living beyond our income, you have only to share it, and we will do nothing about it, for we all feel, that this is most unjustifiable in feeble churches.

Remark. It will be obvious to those who glance at the foregoing extract, that the object of introducing it, is, to bring before the public a subject on which there is some diversity of opinion, and not unfrequently a little collision of feeling. It is sometimes said, that congregations unableto sustain their own religious privileges ought to be content, though they have not all the conveniences, which are enjoyed by their more favored neighbors—that it will be time enough to get their bell, and build their vestry, when they shall have acquired a sufficiency of numbers and wealth, to support their minister without foreign aid.

It must be confessed that there is some plausibility in this extrement.

It must be confessed that there is some play sibility in this statement. And it is true more over that in some cases feeble congregation have relied too much on public benevolence and have indulged in unreasonable expendi and have indulged in unreasonable expendi-tures on the presumption that their brethren abroad would not suffer them to sink beneath the injudiciously accumulated burdens. It cer-tainly requires no small stock of patience to bear with the follies of some individuals; for they rush heedlessly into debt—" build their house too high," and then claim relief from their self-procured difficulties, from those whose benev-olence is expansive as the world, and censure every man, however liberal his benefactions may be to the great objects of Christian charity.

ever called upon to pay for a cushion, or purchase a bell rope.

But in regard to the article in question, it is little less a matter of necessity than a house of worship itself. The customs of New England, the denseness of our population, the frequency of our religious services, on week days as well as Sabbaths, the shortness of men's memories when religious appointments are made, the inaccuracy of time-keepers, and the impossibility of preventing the frequent interruption of divine service by the coming in of "late-worshippers," are all valid and cogent reasons for considering a bell, not as a convenient appendage but as an

are all valid and cogent reasons for considering a bell, not as a convenient appendage but as an indispensable "part and parcel" of the house of God. The windows and doors of the house, the pews and the pulpit, are either of them, as truly secondary matters, as the Bell.

Said the eldest member of the Committee, a layman,—when the above extract was read—"it is no question—a bell is a means of grace." A strong expression—but not more strong than true. Thousands of sermons are every year lost to thousands of immortal minds in New England, solely because no bell calls those minds to the "solemn assembly." The labors of ministers are rendered valueless to many of their neighbors—any, they are rendered less boundant, and less efficient to those who enjoy them—where no bell gives notice that the church

abundant, and less efficient to those who enjoy them—where no bell gives notice that the church of God sescendles for prayer and praise and for instruction from the lively oracles. It may be repeated—a bell ought to enter into every calculation of cost, made by those who contemplate erecting a new house of worship.

Were the object simply the convenience of the regular attendants at God's house—or were it, to add respectability to the society—or were it, to "follow the fushion," or were it to gratify the-feelings of the minister—it might be met with rebuke and even with contempt. But not so. The object is, to gather immortal men into the sanctuaries of the Most High, where they may hear the words of truth and soberness may hear the words of truth and soberness where they may be convinced of sin-converted to righteousness, and elevated to thrones heaven.

"And ever and anon I hear Time's winged chariot hurrying near, While onward, all before, I see

Vast oceans of eternity.' The year eighteen hundred and thirty-five closes its account this day. "With the years before the flood," it goes to mingle itself in the abyss of time past. Its events are recorded where they will not be lost nor forgotten, and their infinite involutions and connections with moral character are also laid up and await the

unfoldings of another day.

Reader, what has been the influence of pass ing events upon you,—both those of which you have been a spectator, and those in which you have been an originator or a participator?
"Time's winged chariot," this day obtruded on your notice, bids you review, reflect, and ex-amine. Few of your words, thoughts, or deeds leave you without affecting in some way your moral character. The total effect of these for a whole year upon you, in this respect, is not small. If the effect has been to make you better, or to make you do better, or accomplish more good, there is matter of congratulation. If the contrary is true, then, Reader, "Time's winged chariot" hids you

Reader, "Time's winged chariot" hids you think that one seventieth part, at the least, of your life has fled, during his last revolvtion; and that a fearful uncertainty hangs over the future. That future may be to you, not time, but eternity. If that future should suddenly change its character,—be no longer time, but eternity,—how will you confront the array of those events, which, transpiring in time and passing to eternity, will rise up to testify against you? There can be no return to time, the chasm once passed, to reverse or annul the influences up in character and consequent condifluences up in character and consequent condi-tion. Reader that will be a fearful state—to stand up in eternity, and hear horne on every wave of its vast ocean the echo—lost—time lost -invaluable time forever lost,-and with it my

immortal soul. Therefore, Render, "Time's winged chariot" bids you seize the present moment, and use it so, that whenever its flight with you shall be stayed, whenever its light with you shall be stayed, and time be changed for eternity, you may hail the change with joy and not with grief; and if peradventure another year be granted you, to use all its days and hours and moments so, that the review of its events, so far as you shall have given character or shape to them, may be pleasant and consoling, whether it be from death's gloomy bed, or the bright dawning of the resurrection morn.

[VI. Chron.

GARDEN OF GETHSEMANE.

"On rising, I observed behind me about an acre of land, touching on one side the elevated bank of the torrent of Cedron, and on the other, rising gently to the base of the Mount of Olives. A low wall of stones, without cement, surrounds this field, and eight olive-trees, standing at about twenty or thirty paces' distance from each other, nearly cover it with their shade. These olive-trees are amongst the largest of their species I have ever seen: tradition makes their age mount to the era of the incarnate God, who is said to have chosen them to conceal His divine agonies. Their appearance might, if necessaagonies. Their appearance might, if necessary, confirm the tradition which venerates them; their immense roots, as the growth of ages, have lifted up the earth and stones which covered them, and rising many feet above the surface of the soil, offer to the pilgrim natural benches, upon which he may kneel, or sit down to collect the holy thoughts which descend from their si-lent heads. A trunk, knotted, channelled, hollent heads. A trunk, knotted, channelled, hol-lowed, as with the deep wrinkles of age, rises like a large pillar over these groups of roots; and, as if overwhelmed and bowed down by the weights of its days, it inclines to the right or left, leaving in a pendant position its large interlaced, but once horizontal branches, which the axe has a hundred times shortened to restore their youth. These old and weighty branches bend-ing over the trunk bear other young ones, which rose a little towards the sky, and had produced few shouts, one or two years old, growing by a few shoots, one or two years old, crowned by bunches of leaves, and darkened by little blue olives, which fall like celestial relics at the feet of the Christian traveller. I separated from the carrayan which had tarried round the tomb of the Virgin, and seated myself for a moment on the roots of the most solitary and oldest of these olive-trees; its foliage hid the wall of Jerusalem from me; and its large trunk screened me from the observation of some shepherds.

who were tending black sheep on the brow of the Mount of Olives.

"I had nothing within sight but the deep and

ever called upon to pay for a cushion, or pur-chase a bell rope. have rent the bosom of the Son of Man when he contemplated at a single glance all the misery, the darkness, the bitterness, the vanity, the iniquities of the lot of man; when it was His will, alone to lift the burden of the crimes and misfortunes under which human nature, bowed down and groaning, passes through this valley of tears; when He perceived that even a new consolation, and truth itself, could not be brought to man but at the price of His life: when drawing back in terror before the shadow of tath, which He alrendy felt upon him. He said to his to man but at the price of His life: when drawing back in terror before the shadow of 'tath,' which He already felt upon him, He said to his Father, 'Let this cup pass from me!"—and 't, feeble, ignorant, miserable man, 'dso may cry at the foot of the same tree, 'and! may my cup of bitterness pass from me, may it be poured by Thee into the chalice arously dramk for us! He had strength to drink it to the dregs; He knew Thee; He had see Thee: He knew wherefore he was about to drink it; He knew the immortal life which awaited him beyond his tomb of three days;—but l, Lord, what do l know, except the sufferings which read my heart, and the hopes which they have taught me?"

DR. HAWES'S ADDRESS.

The following is the conclusion of Rev. Dr. Hawes's Centennial Address at Hartford.

What new scenes of interest may arise to spread themselves around the city of our abode, or affect the destinies of our common country, before another day like this shall return is known only to the all-comprehending vision of known only to the all-comprehending vision of

One thing is certain; when that day shall dawn we shall not be here: Long ere that morning shall spread its light over these goodly morning shall spread its light over these goodly scenes, and summon the people, who shall then be, to remember the God of their fathers, we shall be gathered to the great congregation of the dead, and lie sleeping beneath the clods of the valley. We have here, with united and grateful hearts, paid our humble tribute to the memory of our revered ancestors; the founders of our city and state. We wish to leave it on record for our children and those who shall come after us, that we appreciate the virtues, come after us, that we appreciate the virtues, venerate the principles, cherish the religion, and glory in the institutions of our forefathers; and would fain bequeath the great inheritance we have received from them to those who shall live here when we are gone. And now, 'stan live here when we are gone. And now, 'stand-ing at this interesting hour on the line that seperates the ages that are past, from those which are to come,' were it permitted us to offer one prayer which should reach the ear of the Lord of hosts, could one be expressed, fraught with greater blessings to posterity than that Connecticut, that New England, might be kept true to the spirit, to the principles, to the institutions of our dear and venerated ancestors? Let this be, and New England is safe, is free, is hanny. It was once asked by a distinguished Let this be, and New England is safe, is free, is happy. It was once asked by a distinguished individual of another, how he should act in a particular case. The reply was, act with New England; for, so far as I have observed, God has always favored that land. It is even so. Let New England then remain true to the spirit, the principles, the institutions of our fathers, and come what may on other parts of the land. New England will be safe, be free, be happy,—still teaching the nation and the world. happy,-still teaching the nation and the world great lesson, which she has taught from the the great gestal, which is a like the control of th

WILLIAM JAY.

The day after our arrival being Lord's day, we went, in the morning, to the Chapel, Argyle Buildings, to hear the Rev. William Jay preach. He is the author of several interesting practical works, particularly of "Morning and Evening Exercises for the Closet." I had been so much delighted and profited by perusing his writings, that I could not let go unimproved an opportunity of hearing him preach. I took rather copious notes of his discourse; but will not do him the injustice of giving them to the public. tunity of hearing him preach. I took rather copious notes of his discourse; but will not do him the injustice of giving them to the public. All its beauty, its force, its felicity of illustration; all the rich copiousness of his mind, as it poured itself forth without restraint; all his happy allusions to Scripture, and most of his pertinent quotations of its language; all the succet and sometimes the energetic peculiarities of his voice, his manner, his action;—all were utterly lost in the skeleton, meagre at the best, which I was able to pick up from the body of his serion. Jay, as he is, is the best, (I do not say the greatest, though he is great,) but the practical pulpit defence and elucidation of Bitle truth and doctrine, and the practical pulpit defence and elucidation of Bitle truth and doctrine, and the practical pulpit defence and elucidation of Bitle truth and doctrine, and the practical pulpit of the practical pulpit defence and elucidation of Bitle truth and doctrine, and the practical pulpit defence and elucidation of Bitle truth and doctrine, and the practical pulpit of the practical pulpit defence and elucidation of Bitle truth and doctrine, and the practical pulpit of the present foundation. The two institutions were formed for different purposes—the one for education; but they had one common object—that of domestic tuitor; and he was most san-larger, the other for near larger, the oth to any other living divine, within my knowledge. tianity but with reverence and love; -ns though

were filled with the strong influences of such preaching; both blessed and made effectual by the nighty operations of the Spirit. While in Bath, we were told that he had a and for piety, whom he had designed for the ministry; but who had formed so high an estimate of what a preacher should be from the model before him, and who had been so immodel before him, and who had been so im-pressed by the felicity, the power and the per-fectness of his father's preaching, that, in de-spair of ever succeeding himself, he had aban-doned all idea of ever becoming a minister of the Gospel, and had devoted himself to the study and practice of a different professi

Neither credulous nor sceptical, he manifests the truest reverence for the wisdom of other ages and other men, free from all tincture of servility, and shows us that much as he may question himself, he never questions the reality of truth. For truth, wherever found, he searches with single-hearted aim; and what has been ascertained by careful research he illustrates with precision and enforces with a calm and tender earnestness. To guard humself and oth-ers from whatever is deceptive, to divest truth of all illusions from fancy and from feeling, to set it forth in its own pure and simple form, this seems to have been his great aim; and ra-ther than hazard uncertain opinions he would restrain himself from those stronger expressions rugged ravine of Cedron, and the tops of other olive-trees, which, from this spot, cover the extent of the Valley of Jehosaphat. No noise arose from the dry bed of the torrent; no leaf trembled on the tree; I closed my eyes for a moment, and reverted in thought to that night, the eve of the redemption of the human race, when the Divine Messenger drank to the dregs the chalice of agony, before meeting his death at the hands of man as the reward of his celestial message. I inquired of my heart what part I had in the salvation He came to purchase for the world at so heavy a price; I represented to

its influence, so much as delineated in its unchangeable objects and characters. It is not religion working its secret effects in the individual heart equally with religion assuming an outfavard and everlasting reality, removing objections to its truth, and unfolding the evidences by which the reason of man and the testimonies of God confine it. He is far, however, from the frigidness of feeling and the languor of imagination which are thought by many to characterize writers of this class. His affections were not those of the mere metaphysician; as, on the other side, his fancy was too vivid, his imagination too deep, for a barely practical talent. His whole mind seems, in one word, to have been well proportioned and evenly balanced in its native elements.—Biblical Repository.

FRIDAY, JANUARY 8, 1836.

EFFECT OF EMIGRATION UPON THE CHURCHES.

A Correspondent in one of the upper districts of the State, remarks, under date of Dec. 8th, that "Hundreds are removing to the West and desolating old Churches." We apprehend that this remark applies to a greater extent than many suppose. The tide of emigration is rolling westward with a rapidity that is incredible. Its effect upon our Churches in the State cannot fail to be severely felt, as it deprives them of many of their most active and efficient members. But it should at the same time excite these who remain, both ministers and people, to greater diligence in their Master's cause. For the tayet remain many, in the vicinity of those partially desolated Churches, who EFFECT OF EMIGRATION UPON THE CHURCHES the ayet remain many, in the vicinity of those partially desolated Churches, who are still out of Christ; and if these desolations are ever repaired, it must be by special efforts for their salvation. It is a melancholy subject of contemplation to look upon a Church once flourishing, where crowds were wont to assemble from Sab-bath to Sabbath for the worship of God, now both to Sabbath for the worship of God, now upon the eve of extinction—its members dispersed abroad, and but a small remnant remaining, to sustain with difficulty the Institutions of the Gospel. Such changes have occurred, and are likely still to occur. And we see no way of preventing it, but by the means which we have maintained. It however, detracts from the gloom which would otherwise oppress the heart of Christian sensibility on viewing the wastes of Zion, to be assured that many of those who have removed are still in connexion with the Church of Christ, and are exerting themselves, in the new fields where Providence has cast their lot, to sustain the public worship of God. Hence lot, to sustain the public worship of God. Hence is it that many, very many Churches have sprung up and are flourishing in places which a few years ago, were a trackless waste. [Charleston Observer.

LONDON UNIVERSITY.

The Annals of Education for January, contains a etter from the editor, Mr. W. C. Woodbridge, who is now in England, describing the ceremonies at the laying of the corner stone of the city of London School, on the 12th of October last. At the subsequent dinner, Lord Brougham made a speech, in which he alluded to the London University as fol-

lows:

He considered it a great blot upon the character of the citizens of London that they had not supported the University of London more than they had. He hoped yet to see that institution successful, but it could not be denied that in some points it had failed. This he considered to arise from two causes—the one was, sidered to arise from two causes—the one was, that the citizens of London had not yet got generally into the habit of sending their children to Universities. They contented themselves with sending one son to Oxford or Cambridge at great expense, not considering that for one fourth of the cost they might have four or five educated at the same time, combining the two advanted at the same time, combining the two advan-tages of having their children under their own roof and securing for them a first rate Univer-

The other cause which he considered as having operated to the disadvantage of the Lon-don University was its distance from the city of London; and that brought him to the subject of the present foundation. The two institutions ceive the benefits of general education, leaving If all preachers were like Jay, it seems as though none could hear unconvinced, unmoved; as though none could regard the Bible and Christian that the religious instruction from their parents, or to those pastors to whose care they might confide them. So far from holding religion light, or unimportant, those who wished none could think of God and the Saviour but to see religious tests abolished held it sacred; with a hearty desire, and a faithful endeavor to become theirs. Would that a host of such preachers were raised up, and that the world they called for the abolition of those tests. He only thought it necessary to mention this, be-cause if repeated a thousand times, it was for-gotten a thousand and one times.

SLAVERY IN THE MIDDLE AGES.

SLAVERY IN THE MIDDLE AGES.

On a review of the subject of slavery during the period in question we find,

1. That Christianity had done much to abolish slavery as it existed in the Roman empire in the time of Constantine and his more immediate successors. The spirit of the Christian religion effected a glorious triumph in almost every portion of the imperial dominions. There was no finstantaneous abandonment of the system of servitude. There was no royal edict which crushed the thing at once. But its contrariety crushed the thing at once. But its contrariety to the precepts of the New Testament was grad-ually seen. Clergymen vindicated the rights of the oppressed. The codes of slave-law were

unlly seen. Clergymen vindicated the rights of the oppressed. The codes of slave-law were ameliorated, till finally the rescripts of Justinian nearly completed the salutary reform.

2. During the last years of the Roman empire an unfortunate change was going on, which was destined once more to revive the system. The middle class in society was dwindling away. A few distinguished families swallowed up the moderate landholders, or drove them out of the country. A large class of hungry and spiritless dependents, with nothing of Roman but the name, crowded the towns and country seats. The vices of the upper class rapidly thinned their ranks, till most of the old noble families became extinct. The barbarous lords then rushed in, finding scarcely any thing to obstruct their ed in, finding scarcely any thing to obstruct their progress. The abject Roman multitude became slaves in form as they had been for some time in spirit. The Goth and Vandal threw their chains on the descendants of Cincinnatus and Brutus and sent them to work in their kitchens and farm-yards. The children of the men from whom Scipio sprung became the scavengers and scullions of Visigoths and Huns. The way had been propared by the destruction of the middle class—a class which contains the bone and mus-cle of any community in which it exists. A foundation was thus laid for the slavery of the

3. In the darkness and confusion which reigned from the 4th to the 12th century, we might expect that such an institution as slavery would flourish. It was in a sense suited to the times. flourish. It was in a sense suited to the times, its undistinguished and forgotten lot was in some cases no doubt a real blessing to individuals, though on general principle and as a system it is worthy of nothing but execration. Partial benefits accompanied the feudal system, though in its essential features no wise no man could commend it.

4. In the abolition of the servitude of the middle ages, Christianity again performed her work of mercy. Whenever her voice could be heard the poor villein was not forgotten. All contemporary and subsequent history conspires to at-tribute the gradual abolition of the system to her beneficent but effectual aid. 5. The northern nations of Europe seem al-

5. The northern nations of Europe seem at-ways to have possessed a sense of individual freedom, of personal rights which, when en-lightened and directed by Christianity, became a powerful antagonist force to slavery. The spirit which broke out at Runnymede, at Lon-don in 1693, at Philadelphia in 1776, was nurtured in its infancy in the woods of Sweden and in the marshes of Denmark.

 The contemporaneous revival of learning must come in for its share in the abolition of slavery. Xenophon and Cicero and Lucan could not be perused without exerting a beneficial influence in ameliorating the asperity of manners, inspiring a love for freedom, and a tender sympathy towards the oppressed.

7. The same effect must be attributed to the 7. The same effect must be attributed to the establishment of large towns and cities. This circumstance increased the demand for labor, Various classes of artizans sprung into existence, Wherever ingenuity and skill were required, free labor was in demand. Slavery vanished before the spirit of competition. Labor became honorable. The value of land was augmented. A free population followed in the train.

[Biblical Repository.

FROM BIRMAH.

The following is an extract of a letter received from Mr. O. T. Cutter by a friend in this city. The letter is dated Maulmein, June 13, 1835.

"We shall probably leave this in the course of a few months, either to accompany Bro. Brown to establish a mission two or three hundred miles north of Ava, or to join Bro. Jones in Siam. The brethren here have now the subject under consideration.

or Ava, or to join Bro. Jones in Siam. The brethren here have now the subject under consideration.

The persecutions have died away in Rangoon for the present, and the cause of our blessed Redeemer in Tavoy and this place was never more flourishing. There have been two recent baptisms here, and tomorrow three or four more are expected to follow their Divine Master. Mr. Judson administers the ordinance. We regret leaving this field, but the path of duty seems to lead another way. Pray for us. Mr. Simons is expecting to proceed to join Bro. Kincaid at Ava, unless Government should throw some insurmountable obstacles in his way. Hancock is expected here from Calcutta in a

THE BIRMESE TRANSLATION.

The following remarks were made by Rev. J. Going, D.D. Secretary of the Baptist Home Mission ary Society, at the western Convention of Baptists lately held at Cincinnati. It was in support of the following resolution.

" Resolved. That we consider it the duty of all our members to unite in the general efforts for promoting Temperance Societies, Common Schools, and the American Bible Society."

Dr. Bolles opposed this resolution on the ground of the late proceedings of the Board of Managers of the Bible Society in relation to the Birmese translation, and was answered by Dr. Going as follows:—

The President was about to take the question The President was about to take the question on the passage of the resolution, when Dr. Going, of New-York, requested to be heard. He most deeply regretted the remarks that had been made. The matter is prematurely agitated. The remarks of Dr. Bolles were true but unrabled for. He knew the views of a majority of the Board of Managers. They never would have circulated a Bible with the word would have circulated a Bible with the word immerse. Application for aid in the circulation of the translation alluded to, had been made to the Bible Society in Calcutta, and that Society refused. A request was then made to the Foreign Bible Society in Great Britain, and it was rejected. It was after this that application had been made to the American Bible Society. They object to the word immerse or sprinkle. Two or three Bibles in the Indian language had the word sprinkle, and the Bible Society had rejected these also. The American Bible Society was formed on the principle of compromise; they were to circulate principle of compromise; they were to circulate nothing to favor the peculiarities of any denom-nation. They had never done so wittingly. Some of our best friends thought that we were wrong in urging the circulation of Yates' translation. It had created a great difficulty which would be a great while ere it was settled. He had ever entertained the highest respect for the opinions of Dr. Bolles; he knew the uniform foresight and prudence that marked his course; and he was almost now disposed to suspect the correctness of his own views. But he regretted that the Bible Society had been condemned before they were heard. The subject was yet under investigation and it was extremely doubt. reated a great di fore they were heard. The subject was yet under investigation, and it was extremely doubtful how it would terminate. He did not like to hang a man on suspicion. Nor did he like to be thought to be running off. Let us go with them at least so long as we can. If after all they should give us the nid we asked, we might become the laughing stock of the land, for making a noise about nothing. He hoped the resolution would pass.

lution would pass. The following paragraph is from the last

N. Y. Observer. THE BIBLE SOCIETY AND THE BAPTISTS. - We

THE BIBLE SOCIETY AND THE BAPTISTS.—We perceive that papers in different parts of the country are asserting with much confidence that the managers of the American Bible Society have refused to grant aid to our Baptist bretheren, towards publishing their translations of the Bible in foreign countries. On enquiry, we learn that no application has been made by American Baptists for aid since last May, except in two interacts, and that these applications were both instances, and that these applications were both met. In one instance, \$5,000 were granted toward publishing the scriptures in Birman, and \$1,000 to aid their calculation in France and

Germany. An application was made, awhile since, by English Baptist missionaries in India, since is to publish a version of the Bengales scriptures; which the Calcutta Bible Society, and the British and Foreign Bible Society had and the British and Foreign Bible Society had refused to aid on account of its having the Greek word Baptizo translated immerie. This application has led the managers of the American Bible Society to discuss the principles of making translations, for set rad of their last meetings. The subject, however, is taken up on general principles, without any particular relation to Baptists, and nothing is yet settled. It is hoped, therefore, that our domestic distributions, (which we learn are already much larger than the tende issues of last year.) will go on than the whole issues of last year,) will go on vigorously as our numbers multiply, and popery and infidelity abound.

JOSEPH TRACY, EDITOR.

LATE FROM THE SOUTH SEA ISLANDS.

The Rev. John Williams one of the missionaries of the London Missionary Society, now on a visit home, has addressed to the Directors a view of the state of the missions. Mr. W. had visited nearly all the stations occupied both by European missionaries and native teachers, a short time previous to his em-barkation for England. He says that in all the lamentable derelictions from Christian doctrine and parity, which have taken place, he has never heard of ONE individual, who has even thought of returning to the worship of their former gods. He then alludes to the highly beneficial effects of Temperance Societies.

the highly beneficial effects of Temperance Secreties.

Just about this time, some of the Brethren received impressive Letters from the Rev. Mr. James, of Birmingham, W. A. Hankey, Esq. and other friends, on the subject: the publication of the British and Foreign Temperance Society, forwarded by the Directors, were also received; and all gave an additional stimulus to our exertions at this crisis. We also determined in dependence on the Hely Spirit to to our exertions at this crisis, we also de-termined, in dependence on the Holy Spirit, to be more earnest in our supplications to the God of all Grace, that he would grant us a greater supply of his Holy Spirit in our souls, as well as afford His gracious influences on our labors

mong our people.

The Brethren returned to their respective tations to endeavor to carry into effect the plans which had been agreed upon.

The good Chief of Papara, Tati, with his

Which had been agreed upon.

The good Chief of Papara, Tati, with his people, entered into the proposition of their esteemed Missionary, Mr. Davies; and, in a very short time, they had THREE HENDRED AND SIXTY members in their Papara Temperance Society. The vacant seats in Chapel began again to fill—the Schools were well attended—and attention to religion revived; the happy state of things prior to the introduction of ardent spirits re-appeared. This gave the people so much delight, that they called a meeting of the inhabitants of their populous district, and came to an agreement among themselves, that they would not trade with any vessel or boat which should bring ardent spirits to their shores. Officers were appointed to examine every boat which came to their part of the island; and if any boat had spirits for sale, it was ordered away.

Mr. Orsmond followed, and was equally successful in his endeavors to stem the torrent of iniquity which threatened, at one time, to carry away in all its fury the good which had been effected by the labors of the Missionaries.

way in all its fury the good which had been

away in all its fury the good which had been effected by the labors of the Missionaries.

The Chiefs and people of other districts, seeing the favorable results of abandoning the use of that destroyer of human happiness, began to follow the good example; and, before I left the Islands, the effect had been so great, that, instead of an importation of rum to the almost incredible amount of 12,000 dollars, which had been the case at Tahiti during the previous year, not one-third of that quantity had been year, not one-third of that quantity had been expended, during an equal period, since formation of our Temperance Societies.

The rapid advance of the natives in civilization is

thus alluded to.

There is a number of small vessels, from twenty to thirty-five and forty tons, built among the Islands by the natives themselves, some of which they have sold; others are retained by them; and are employed in fetching cargoes of pearl-shell from a groupe of islands, two or three hundred miles to the eastward, which they bring to Tahiti and dispose of to the English and American Traders, who touch continually at the islands. Paofai, the Secretary of the Tahitian Auxiliary Missionary Society, and his brother Hitoti, lately built a small vessel, with which they entered into an agreement with the commander of an American Vessel to supply him with a certain number of pearl-shells; they filled the vessel, and in less than three months cleared about 300l. The Queen has two vessels, about thirty-five tons each, has two vessels, about thirty-five tons each,

has two vessels, about thirty-five tons each, which she employs in the same way. Several of the chiefs have small sugar plantations.

At Eimeo, they make several tons of rope in the year, and dispose of it to whaling and other vessels touching there.

At Papeete, in Tahiti, from sixty to eighty sails of vessels, principally English and American, touch annually: many of these are employed in the whale fishery. Their object is to refresh their seamen who have been pent up in their vessels for six or eight months—to refit and repair the rigging of their vessels—and to obtain refreshments to enable them to prosecute their voyages: all this they can accomplish, for the harbors are safe, and healthy, and commodious; they can lie at anchor in security as long as they please, and obtain as mary refreshments as they want. The vegetables for sea-stock are yans and sweet potatoes: the animals are hogs uns and sweet potatoes: the animals are hogs and bullocks. The cattle introduced by the Missionaries have increased to such a number, that they are possessed by hundreds of the Na-tives, and are sold at twopence per pound.

The Rev. Mr. Stow, of this city, has kindly favored us with the perusal of a letter from Mrs. C. P. Noyes, to himself, brought to this port by the ship Susan, which was spoken by the Louvre on the 12th of Nov. Lat. 15 South. From the latitude, as well as from

to himself, brought to this port by the ship Susan, which was spoken by the Louvre on the 12th of Nov. Lat. 15 South. From the lastitude, as well as from the extract, which we give below, it will be seen that the voyage, thus far, had been in every respect a delightful one. The Lord speed them still. Other letters have been received from the several missionaries, informing their friends that all were well, contented and happy. The Louvre, it will be recollected, sailed from this port on the 21st of September last.

Mrs. Noyes having mentioned as extreme seasickness with which she was afflicted during the former part of the voyage, continues—"However, I would not be thought to murmur or complain, for I not only have every cause to be—but am really happy, and perfectly contented,—nor would I change my situation with the King on his throne. We are, as a company, very agreeably situated, have a kind, accommodating Captain, who does all in his power to render our situation happy and pleasant.

Our voyage has been, thus far, delightful—no storms or unpleasant weather as yet. We have a sermon on deck every Sabbath morning, the brethren take turns alphabetically;—also a Bible-class Sabbath siftenoon, conducted by Br. Malcom—Sermon in the evening;—Prayer-meeting Wednesday evenings, and Lecture Thursday evenings, by Bro. Malcom and Sutton, upon the Rise and Progress of Missions, heather mythology, &c. So you see, though we are far, very far from our dear American friends, we enjoy many rich and distinguished privileges. We have a very agreeable band of brothers and sisters, and live united in love.

"I have rejoiced even in the midst of distressing sea-sickness, that I had the happy privilege of belonging to this little band of Christ's disciples. My only desire is to be entirely consecrated to God—wholly prepared for the great and arduous work before me. Truly the Lord has led me by a way I know not, he has made darkness hight before me.—With Christ for my friend and portion, I can joyfully got the dark nations of the e

EPISCOPAL THEOLOGICAL SEMINARY.

The leading Episcopalians in Boston and vicinity have recently held a meeting in this city to consult upon the measure of establishing in Massachusetts theological school. The meeting was in favor of such a school, and a proposition was made to raise.

rect, which was well received.

We sincerely rejoice at this movement on the part of our Episcopal brethren; and as sincerely hope that the \$200,000 may be realized, and that the proposed institution may be organized with the least possible delay. If any one effort of the Christian church promises salvation to the country and to the world, more than another, it is the simultaneous, and almost universal effort of all denominations cultivate the talent that Heaven has consecrated to the work of the Christian ministry.

Let the General Government replenish her arsemals, build her fortifications, and render efficient and powerful the army and the navy; but let the Christian seek to educate and christianize the people. For ourselves we place the most reliance on the latter as a means of defence.

[Watchman.]

LIFE A VOYAGE, DEATH THE HAVEN. It is often seen at sea that men, (from una steams arising from the salt water,) are heartily sick, and discover themselves to be so by appa there doth mind or pity them, because the mala-dy is not supposed dangerous, and within a while will probably of itself pass over; or that however the remedy is not far off; the sight of land, a taste of the fresh air will relieve the It is near our case: we passing over this trouble some sea of life; from inexperience joine with the tenderness of our constitution, we can not well endure the changes and crosses of for tnne; to be tossed up and down; to suck in the sharp vapors of penury, disgrace, sickness, and the like, doth beget a qualm in our stomachs; make us nauseate all things, and appear sorely listempered; yet is not our condit as it seems; we may grow hardier, and wear out our sense of affliction; however the land is not far off, and by disembarking hence we shall suddenly be discharged of our molestations. is a common solace of grief, approved by wise men, si gravis, brevis est; si longus, levis if it be very grievous and acute, it cannot continue long, without intermission or respite; if it abide long, it is insupportable; intolerable pain is like lightning, it; destroys us, or is itself instantly destroyed. However, death at length (which a sure haven; be we persecuted with never so many enemies, that is a safe-refuge; let-what pains or disenses soever infest us, that is an as-sured anodynon, and infallible remedy for them all; however we may be wearied with the labors of the day, the night will come and ease us; the grave will become a bed of rest unto us. Shall die? I shall then cease to be sick; I shall be exempted from disgrace; I shall be enlarged from prison; I shall be no more pinched with want; no more tormented with pain. Death is a winter, that as it withers the rose and lily, so it kills the nettle and thistle; as it stifles all worldly joy and pleasure, so it suppresses all care and grief; as it husbes the voice of mirth and

nisery; as it defaces all the worm = 5.00 covers all disgrace, wipes off all tears, silences all complaint, laries all disquiet and discontent [Barrow. REVIVAL OF RELIGION.

melody, so it stills the clamors and the sighs of

misery; as it defaces all the world's glory, so it

A series of interesting meetings has just osed in the Presbyterian Church of W. Troy

The church are making preparation to build a much larger Meetinghouse. May it be built and crowded with anxious souls.

For some weeks past the Holy Spirit has been signally present in the Bethel Church of Troy. Several have recently expressed a hope of salvation through Christ. This most glorious work advances with increasing interest. Why should advances with increasing interest. Why should we not look and labor for one general revival we not look and labor for one general in all the churches.—Albany Amethyst.

We learn that the labors of the Rev. Me Baker and Taylor, in the Presbytery of West Lexington, have been attended with good results. An unusual religious excitement is said to exist in several churches.

A FAREWELL MISSIONARY MEETING, was belo at the Presbyterian Church in Indianapolis, on Monday evening, Nov. 30, being the evening previous to the departure of Mr. Thomas Brown, as a missionary printer, and Mrs. Julia A. Brown, as a teacher, for Lodiana, in Northern India, under the care of the Western Foreign Missionary Society. A large congregation as sembled, composed of Christians of various de minations, other citizens, and many distin-ished strangers. The feeling pervading the nominations, other cutzens, and many con-guished strangers. The feeling pervading the assemblage, and the whole exercises, was of deep and engrossing solemnity. There was one of the most promising young men of the place, with his esteemed wife, leaving associates, friends, fellow Christians, and native land; and devoting life and labor, unreservedly, to the extension of the blessings of the gospel in India, and it could not be, that any could attend such

a parting unmoved.

Very appropriate addresses were delivered by Very appropriate addresses were delivered by Hon. Jesse L. Holman, Judge District Court, U. S., Jeremiah Sullivan, Esq., Rev. Messrs. Holliday and Richmond, by Mr. Brown, and by the Rev. James McKennon, the pastor of the church. Various missionary hymns were sung, and the exercises were closed with the hymn, "Yes, my native land, I love thee!"

sung by the missionaries. The contribution in aid of the missionaries amounted to \$164 57.

On the day previous, (Sabbath) a farewell Sabbath School meeting was held by a union of the three Sabbath Schools, which was numerously standard, and the series of M. usly attended; and the parting of Mr. Brown, as reared a Sabbath School scholar and teacher among us, was impressive and affecting. There was contributed by Sabbath Schools of this place, \$32 14, and committed to Mr. Brown, for the purpose of forming the first Sabbath School in Lodiana; to which it is expected contributions will be a supposed to the sabbath School in Lodiana; to which it is expected contributions will be a supposed to the sabbath School in Lodiana; to which it is expected contributions in the sabbath School in Lodiana; to which it is expected contributions in the sabbath School in Lodiana; to which it is expected contributions in the sabbath School in Lodiana; to which it is expected contributions in the sabbath School in Lodiana; to which it is expected contributions in the sabbath School in Lodiana; to which it is expected contributions in the sabbath School in Lodiana; to which it is expected contributions in the sabbath School in Lodiana; to which it is expected contributions in the sabbath School in Lodiana; to which it is expected contributions in the sabbath School in Lodiana; to which it is expected contributions in the sabbath School in Lodiana; to which it is expected contributions in the sabbath School in Lodiana; to which it is expected contributions in the sabbath School in Lodiana; to which it is expected contributions in the sabbath School in Lodiana; to which it is expected contributions in the sabbath School in Lodiana; to which it is expected contributions in the sabbath School in Lodiana; to which it is expected contributions in the sabbath School in Lodiana; to which it is expected contributions in the sabbath School in Lodiana; to which it is expected contributions in the sabbath School in Lodiana; to which it is expected contributions in the sabbath School in Lodiana; the sabbath S pected contributions will be continued [Indiana Herald.

METHODISTS IN LIBERIA. Minutes of the Liberia Annual Conference for 1835.

The following are among the questions propo

at the last meeting of the conference.

Who have been expelled from the connexion this year? None.
 Who have withdrawn from the connex-

ion this year? None.

11. Were all the preachers' characters exam

ined?
This was strictly attended to by calling over the names before the conference.
12. Who have died this year? None.

What number are in society?
Monrovia
Millsburg Caldwell New Georgia Edina 25

Total 204 (The increase of members cannot be ascer-tained, the number in society last year not ap-pearing on the minutes of the conference.)

14. Where are the preachers stationed this

Monrovia-Elijah Johnson, Francis Burns lsburg—Reimus Harvey. Upper Cal niel Brown, S. Bayley, sup. Lower and New Georgia—Daniel Ware, Sa Upper Caldwell p. Lower Caldwell and New Georgia—Daniel Ware, Samaon Cæsar. Edina aud Bassa Cove—A. Herring,

James Moore.
Pessahtown, Bushrod Island, and Mammys-Pessahtown, Busnrod Island, and town and Cape Mount, to be supplied,
B. R. Wilson and R. Boon, without appointments at their own request, having to visit the

ments at their own request, having to visit the United States.

Isaac Welsh removed to Cape Palmas, and in charge of the society in that place, from which no returns have been received.

A. D. Williams, missionary to King's Boatswain's territory.

As the Old South had no vestry, Mr. Hantington and to meet his people monthly to pray for the hearing in Bedford Street; and I have been able, by the distinct recollections of some who attended the meeting, to trace it back to the beginning of the year 1817, which was a year and a half before the commencement of the united concert.

BOSTON RECORDER. Friday, Jan. 8, 1836.

FIRST MONDAY IN JANUARY.

This day was observed with much interest by al the orthodox Congregational churches in this city Prayer-meetings were held in the different lecture rooms at various hours in the day. In the evening a united monthly concert of prayer was held in the Park Street Meetinghouse. Prayers were offered by the Rev. Messrs. Jenks, Lord, and Rogers. Very appropriate remarks were made by the Rev. Messrs. Winslow, Rogers and Armstrong. The following istorical Sketch of the Monthly by Mr. Anderson, Sec'y. of the A. B. C. F. M., was read by him. We procured it for the Recorder no doubting but that it will be regarded as a very interesting document. We hope its publication may be the means of calling up additional reminiscences respecting the origin of the concert in the city, as wel as in the country.

HISTORY OF THE UNITED MONTHLY CONCERT AT PARK STREET CHURCH.

It has been customary, on the first Monday It has been customary, on the first Monday in the year, to give a retrospective view of the united monthly concert and of its branches for the year past. I have thought it might be interesting and useful, this evening, to give a brieflistory of the concert in Park street from the beginning. The account of the rise of the concert, I give as I received it from the fathers, who were actors in these days and still live among us. If I am not entirely correct in my statements, I shall doubtless lead the way to a more accurate history by calling attention to more accurate history by calling attention to the subject; and such a history is on various accounts desirable.

The first recommendation of a concert of

rayer for the world throughout the Christian church, was made by a number of ministers in Scotland in 1744; and the proposal was elequently supported by President Edwards, in his "humble attempt to promote explicit agreement and visible union in God's people in extraordinary prayer for the revival of religion and the advancement of Christ's kingdom on earth, nuradvancement of Christ's kingdom on earth, pur suant to Scripture promises and prophecie concerning the last time." They recommend ed to set apart some time on Saturday evening every week for prayer as aforesaid, and more solemnly the first Tuesday of each quarter, (beginning with the first Tuesday in November,) and setting apart either the whole day, or a part of the day, as persons should find themselves disposed, or their circumstances should allow. Great numbers in Scotland and England fell in with the proposal, and some in

North America. The monthly concert, as it is now observed agreed to meet and pray for the conversion of the world, on the first Monday evening of every month. Several churches of other de-

ominations soon followed their example.

The idea of devoting the first Monday in the year to special fasting and humiliation, as well as prayer, for the conversion of the world, is of as prayer, for the conversion of the world, is of recent origin. It was one of those admirable thoughts, which, coinciding with the exigencies and spirit of the times, is destined to impress itself upon the age, and influence the world. In what human mind it originated is not yet known, and perhaps never will be. Indeed that is of no consequence, since it may safely be referred to that Infanite Spirit, from whom come all truly good devices for the spiritual renovation of men. The ecclesiastical bodies of our denominations, both in America and England. denominations, both in America and England. are now fully committed on the subject, and so is the General Assembly of the Presbyterian

church in this country.

Perhaps there never was a concert of prayer for any specific object so general in the churches, as the monthly concert has become. At what time and in what church it was first introduced into the United States, I do not know. It is evident, however, that Boston did not take the evident, however, that Boston did not take the lead. This prayer meeting was observed in some churches in the country for several years, before it was commenced in Boston. I cannot ascertain whether it was begun first by the Old South or Park street church, but it is certain that both observed it in their vestries, or places of less public concourse before the United concert was instituted.* A donation of \$30 is acknowledged from the Old South mouthly concert in leading from the Old South mouthly concert in ledged from the Old South monthly concert in September 1817, which was no doubt the ag-

September 1817, which was no doubt the agreegate of the collections at a number of meetings, after defraying incidental expenses.

Mr. Dwight was settled in Park street on the 3d of Sept. 1817. The concert existed before his settlement, but I find no traces of a collection till March 1818, when there was one of \$3,71. In April there was one of \$3,15, In June of \$3; in September, when the Particle 1919. June of \$3; in September, when the Pustor

June of \$3; in September, when the Pustor elect, who was ordained two days after, may possibly have been present, \$9,75. It was conducted in the upper vestry.

The number who attended these concerts, was small. That was a day of small things. Our churches were then just beginning to learn how much more blessed it is to give than to receive and how sclerm is the obligation and ceive, and how solemn is the how delightful the privilege to pray for the sal-

vation of the world Mr. Evarts removed from Charlestown to this city in the autumn of 1817. Probably as a consequence of his removal, the Park street ous vote invited the Old South church to unite with it in the monthly concert of prayer on the evening of the first Monday of every month, and proposed that the joint meeting be held either alternately in the two houses of public worship, or constantly in that in Park steep, as the brethren of the Old two houses of public worship, or constantly in that in Park street, as the brethren of the Old South should prefer. The Old South church voted to comply with this request, and that the meetings should be constantly in Park street. The first united concert was held in July 1818. No report is made of the collections till Nov. No report is made of the collections till Nov. when \$54,84 were paid into the Treasury; probably the amount collected in the five pre-vious months, after deducting the expense of lighting the house. In December an interest began to be excited in behalf of the contemplated mission of Messrs. Fisk and Parsons to Palestine, and it was voted to devote the collec-tions at the united concert to the support of a missionary at Jerusalem. The collection at missionary at Jerusalem. The collection at the concert in Dec. was upwards of \$30. The first united concert was held in July. There was not reading of intelligence at the first meetwas not reading of intelligence at the first mea-ing, but the plan was soon adopted which has ever since been observed, and which is the plan on which the monthly concert is conducted wherever there is an interest taken in missions by the significant his neople. It was not made ninister and his people. It was not made a prayer meeting. The prayers were merely a prayer meeting. The accompanied, and rendered pertiaccompanied, and rendered pertinent and animated, by news of intelligence. A part of the time was spent in prayer, and a part in rehearsing what God was doing through the instrumentality of missionaries, and how he was opening the door of faith unto the Gentiles, and a part in praise. The pastors took the charge of the meeting, as must always be the case if it is to prosper; and Mr. Evaris when in town, and some other constants. some one else connected with the Missionary Rooms when he was absent, read from MS, the recent and more interesting intelligence received from the missions of the American Board. Mr. Dwight was accustomed to occu-

* As the Old South had no vestry, Mr. Huntington

py the latter part of the meeting with miscellaknowledge of geography, as well as his habits of reading, peculiarly fitted him. This added

to the interest of the meeting.

In January 1820, the church in Essex street, under the pastoral care of the Rev. Mr. Sabine, was invited to join the concert.

Perhaps the interest of this united meeting

as never greater than previous to the first re-val of religion in our churches, which was at e close of the year 1823. The pastors were at that time all inexperienced in revivals of re-ligion, and in some way had imbibed the idea that the intelligence communicated at the month-ly concert would prove a hindrance to the revival, by diverting the minds of inquirers from erns of their own souls. of the inquirers on the same evening in the Pantheon Hall. This was regarded by Mr. Evarts as wholly a mistaken view, and he wa grieved and perplexed by the course taken; by as the opinions of the pastors on this subject were countenanced by a distinguished minister from a neighboring state, who was here for a few weeks, I do not know that he offered any objec-tion. It is proper to remark, however, that the istinguished preacher just referred to, who une a pastor in the city, and also afterwards changed their views fterwards beca Dr. Wisner, afterw entirely in respect to the influence of the con-cert in revivals, and that they and the other pastors pursued a directly opposite course of conduct in all the subsequent outpourings of

the Holy Spirit.

The concert languished during this temporary desertion of the parties, and the meetings be-came thinly attended; as will always be the case, whoever else may officiate and whatever may be the nature of the intelligence, when the pastors stand aloof, or do not appear to take an interest in the meetings. The pastor is the divinely constituted and natural leader of he

people in all religious matters.

From that time the meeting was deprived in great measure of those miscellaneous state ents, which were so appropriate an accompaniment to the intelligence from our

missions.

After Mr. Dwight's dismission, which was early in 1826, Dr. Wisner was urged to hold himself responsible for the miscellaneous intelligence which Mr. Dwight had been accustomed to communicate, but he declined; and there was none of the other pastors who, in view of all the circumstances of the case, was willing to assume the responsibilities of that duty. Of all the circumstances of the case, was duty. Of assume the responsibilities of that duty. Of assume the responsibilities of that duty. Of course it was not performed, and for some years the intelligence was confined to foreign missions. This intelligence, however, now came from a far more extended portion of the heathen world than it did in the earlier periods of which we have been speaking, and was more about a summand and various, and besides, the pulpit had now become crowded with such men as Dr. Beecher, Dr. Wisner, Dr. Edwards, Mr. Green of Union Character as a constant of the summand of the summa bsent; and these, sustained by a consciousness of age and relative standing in the churches, poured forth their souls in animated and often eloquent addresses to such as were present at the meeting, and of faithful remonstrance for the benefit of those who were absent.

Meanwhile a new order of things was grow-ing up in the churches. Although most of the new churches were in an importantsense colonies from the two churches which originally formed this united concert; yet it at length came to pass that but few, comparatively, of all the members of those churches had ever attended acceting statedly at either of their churches, or were accustomed to attend this concert. The pastors were so strongly impressed with the importance of meeting this evil, that, as long ago as the beginning of 1828, they established two new concerts, one at the Hanover street church, and the other at the Pine street church, but on a plan which failed within about year. No one pastor was made responsible for either con-cert, and the Secretaries of the Board, whose duty it was to read intelligence, did not officiate continuously in the same place, but alternated among the meetings. A more certain method of ensuring failure, as it now appears, could not have been taken. In the summer of 1832, Mr. Blagden com-

menced a concert among his own people and for their especial benefit, assisted by Mr. Green, one of the Secretaries of the Board. In Feb. 1833 Mr. Phelps established another new concert in Pine street church, for his people, and had the assistance of Mr. B. B. Edwards. The had the assistance of Mr. B. B. Edwards. The concert in Pine street was continued until the dismission of Mr. Phelps in the summer of 1834. It was so far successful and useful, and the need of one in that part of the city is so much felt, that it will probably be resumed ere long. The concert in Salem street church is still continued, and with every inducement to persevere. The concert at Bowdoin street church was commenced by Mr. Winslow in February 1834, passistel by myssiff until the death of D. Wienester Church was commenced by mr. Summer of the concert at Bowdoin street church was commenced by Mr. Winslow in February 1834, passistel by myssiff until the death of D. Wienester Church was considered by Mr. Winslow in February 1834.

assisted by myself until the death of Dr ner, when I returned to Park street. The cert at Bowdoin street grew out of the well as-certained fact, that but few of the then existing members of that church attended the united meeting in Park street. The greater portion meeting in Park street. The greater portion of them were young people, not colonists from the older churches of the city, who had no dear and powerful associations to draw them to this place. Comparatively few of them could be induced to come. For the special benefit of at church and society, therefore, a new monthly meeting was commenced at the Bowdoin street church, which has been much prospered

for the two past years.

A similar reason has induced the Green street church to commence a monthly meeting of its own, which it did in November last, and with prospects of greater usefulness to that h and society, as fully satisfies the respectd Pastor of the propriety and expediency of he measure. A separate concert is also held

the measure. A separate concert is also held by the Free church in Congress Hall. The numbers who attend vary with the season, weather, and other circumstances. The attendance at Park street during the last year has been from 350 to 450. In Bowdoin street church it has not varied far from 250. em street the number is supposed to have been from 150 to 200; in Green street about 75, and about in the concert of the Free Church. The monthly attendance at all the concerts of ation in this city, may be estimated at nearly 1000.

nencement, omit ollows:	ting fractions,
Dec. of 1818,	\$ 86.
1819,	784.
1820,	511.
1821,	992.
1822,	830.
1823,	710.
1824.	738.
1825,	844.
1826,	747.
1827.	953.
1828,	1143.
1829,	731.
1830,	685.
1831,	841.
1832,	800.
1333,	1602.
1834,	1720.
1835,	1564.

Amount in 17 years, \$16,195. Average, each year, 8952. For the information of strangers, if any ar present, it should be stated that the raising of funds has not been made a leading, nor even prominent object of the meeting. The contri-

cipal reliance is placed, are made by subscrip- must be disabused of these errors, before he can cipal reliance is placed, are made by sausary-tion in the several congregations in the month of January. The contributions at the concert are for the sake of connecting alms with our prayers, and gratifying the feelings, as well as drawing out the affections more intensely for the conversion of the world. It is presumed that no one ever feels the want of what is given at this meeting, nor subscribes any less on ac-count of it at the season for annual subscription; and what is so easily and pleasantly contributed is more than sufficient, in the aggregate, to sup-port the ablest missionary in the service of the Board. Many persons are systematic, and it is desirable that all should be, in what they give at the concert. Many give a dollar at each concert, and many half that sum, and still more concert, and many half that sum, and standard a fourth part of it, and consider themselves debtors for that amount, to the concert. It is presumed that the persons who are thus systematic in respect to the pecuniary contribution, are the persons who are most regular in their attendance, and who think most of the privilege of hearing the intelligence and uniti

he prayers.

The contributions at the several concerts the past year, so far as I have been able to as-certain them in season for this meeting, were as

At the united meeting in Jan. last, At Park street, in the 11 succeeding mos. (average \$56, at each meeting.)
t Bowdoin street, in 9 months, the hou
having been under repairs two months,
(average \$71, at each meeting.)

110.11 t Salem street, in 10 months, (average \$11 at each meeting.) At the Free church, one collection reported,

\$1564.65 The whole amount received the past year is \$1,564 65, which is less by \$156 than was re-

Ceived in the year preceding.

Though the receipts have been less the past year, than they were the year before, and would seem to indicate a diminished interest in the meetings, it is by no means true that the missions have been less prosperous than heretofore, or the intelligence less interesting. There has been no year since the commencement of American missions among the heathen, when we have had documents for so many distinct concerts of such substantial and thrilling interest to read as during the past year. The account read, as during the past year. The account read at one concert, of the late revival of reli-gion in connection with the Ceylon mission, at which hundreds of native youth in the schools were awakened, and in consequence of which no less than 51 hopefully converted heathens have been received into the mission churches. was the most remarkable account of the kir ever received in modern times from heather lands. The account of pious young Armenians at Constantinople, read at another concert, was one of the most interesting documents ever read at these meetings. So was the account of Mr. Perkins's mission to the Nestorians, read at another concert. And who was not interest-ed in the account of the difficulties encountered in the rise of the High School at the Sa Islands, read at another concert? And what tragic muse ever imagined scenes of more painful interest, than were exhibited to us at another concert, in the narrative of Mrs. Thompson's sufferings and death at Jerusalem? or of the violent death of our dear brethren Lyman and

topic of another concert?

The fact is, that the work and the document which we are permitted to lay before these meetings, are growing more and more interesting every year. If any who attend these concerts think otherwise, it is because facts, which would have electrified them with astonishment and joy twelve years ago, have lost their power of excitement by frequent occurrence; and per-haps age, too, with his palsying hand, may diminish somewhat the excitability of our minds as we advance in years. To the glory of God's grace we repeat, that the cause is 'advancing, and gathering new and greater interest as it proceeds; and, judging from analogy, we conclude that the intelligence of the year upon which we have entered will surpass in interest that of the year which is gone. ish somewhat the excitability of our

which we have entered will surpass in interest that of the year which is gone.

It may be proper to state, before closing this historical sketch of the concert, that, with the approbation of our Prudential Committee and of the pastors of the churches, Mr. Armstrong will read missionary intelligence at the Park street concert; Mr. Greene will continue at the Salem street concert; and I shall resume my place at the concert in Bowdoin street.

In our last number on this subject, we dwel on the influence of ten or a hundred thousand converted Irish Catholics in this country, in constant correspondence with their dearest friends in Ireland. That influence must evidently be great; but how great, we need to think a while in order to understand. Nor will it be unaccompanied with other forms of influence, such as the occasion shall demand and call into

But, from the beginning, we have foreseen the smile of incredulity in some cases, and the sigh in others, because, forsooth, the Catholics in this country cannot be converted. Satan, some will have it, has outwitted Him whose om is infinite. He has so entrench self in a very considerable part of this world, that the Captain of salvation must turn back baffled from the siege. The "father of lies" has at last produced a falsehood, which the truth of God is not able to overcome. When men talk thus, in the face of Scripture, of reason, and of facts, we cannot stop to argue with them. We can only pity them and pray for them.

We assume, then, that the revealed purposes of God shall be accomplished, and his promis to his Son fulfilled; that all the earth,-even that part of it now subject to the Pope,-" shall be filled with the knowledge of God." And believing that it will be done, proceed to inquire how the Roman Catholics in this country may be converted. But first, what are the obstacles to their conversion?

To the Roman Catholics of Ireland, Protestantism has always been abominably misrepresented, not only by their priests, but more effectually by the Protestant government with which they have had to do. In their minds, a Protestant is a heretic who oppresses Ireland; who destroys her national existence by military force; who establishes his own religion in Ireland by the sword; who compels them to pay tithes for the support of their oppressors; who, for the support of a priest who hates his people and whom his people hate in return, and who riots in London on the spoils of a parish that he never saw, takes by force the poor man's cow his pig, his potatoes, his only means of subsis tence for himself and family; a heretic, banded with others in secret associations for maintaining the present despotism over Ireland; who is the political opponent of every true Irishman; whose head is to be broken in a riot at the hus tings or the fair; and whose blood it is no sin to shed, in resisting a tithe-process. Such are the traits of Protestantism, which facts and Jesuits have conspired to make most prominent ions for foreign missions, on which the prin- in the mind of the Irish Catholic. His mind

be expected to appreciate theological arguments. He must learn that there are Protestants, who are not unprincipled oppressors; who are not merciless tax-gatherers for unreasonable purposes; who are the friends, and not the rapacious plunderers, of Irishmen, and whom Irishmen therefore may safely trust. He must have time and opportunity allowed him, to see the operation of real Protestant piety, in making nen just and kind. Till then, attacks upon the doctrines, usages and priesthood of the Roman Catholic church, such as they have been accustomed to hear from their oppressors in Ireland, will do but little good.

In the kind providence of God, they are sen where they can see Protestantism more correctly exhibited. Dispersed through our land, and often inmates of our houses, it will be our fault if these prejudices are not overcome in time .-Of particular modes of direct effort, we shall speak in a future number.

LIVING CHURCHES.

Should not ministers make it a special object of their labors, to raise up such men as Harlan

Such men are necessary to the prosperity of churches, as ministers of the gospel. Without the co-operation of men of this spirit, the best minister in the world can do but little, and the church will languish. With a few such men in it in some way, and as no way was prescribed, it, the church will have a minister; and, even they were obliged, virtually commanded, to though he be a man of ordinary gifts, the church will flourish. It will be a living church. It will government and the election of officers to adbe continually a "light" in the world. Its other members will catch something of their tion, the "people," In agreement with the spirit, and perhaps still more of their habits of Christian life. Their "light" will "shine." Then will men see their good works and ity of the persons appointed, rather than others, glorify their Father which is in heaven .- to administer it, were to be derived from the These men will hear the gospel to some purpose. They will show the rest of the church what a sermon means, by reducing it to practice before their eyes. They will thus make the whole church feel and the world around perceive, that the minister's sermons mean omething and deserve attention. A minister, whose privilege it is to preach the gospel through such interpreters, will have something to encourage him. Expecting that his sermons will produce some effect, he will prepare them with nore of that strength which hope imparts. In every respect, he will be more alive. He will to his part better; and even the same things, when done by him, will have more power to do good. As an illustration of the good influence of such men. Aaron and Hur may be quoted with some propriety.

With a number of such men in it, a church would enjoy what some call "a constant revival." To speak more correctly, the church would be always alive, and therefore could never need what we call "a revival." It would need only a perpetual progress in grace; only to go on "from strength to strength;" and this, it would have. It would be continually in that state, towards which a church is brought by a revival. All the benefits of a revival, and more, and in even a better form, would be constantly enjoyed .- We say, "in a better form," not because a revival itself strictly speaking, has any thing really bad in it, but because it does not cure the church of its faults so effectually. as the permanent membership of a few such men would do.

Numerous other considerations might be presented, showing the value of such men in the churches. But we need not dwell upon them. All men, especially ministers, can see their importance.

Why, then, should not raising up such men be made an object of special effort, as much as raising up ministers? True, we do not need an "American Society" for the purpose; because the nature of the work is such that no funds are demanded, nor any thing else, but the blessing of God on the well-directed labors of each minister in his own parish. Then, in the scene of his daily labors, let each minister look out suitable persons to be subjects of this special effort, as they now look out young men to be educated for the ministry,-except that they should expect to find them in greater numbers. Let them be made the subjects of special instruction, adapted to form such a character as we are contemplating. Let them not be taught by precept merely, but he employed by the Pastor, in doing such things as men like Harlan Page are expected to do. If many, all the young men of the church, for instance, present selves for such instruction, the better Such of them, if any such there be, as cannot be made to sustain the character, will soon fall off. And if none should fall off, the result will be truly glorious. If those with whom such a course is commenced in youth should become good ministers of the gospel, so much the better. We want them. We do not say that the Pastor should give a public invitation to all who wish to become like Harlan Page, to meet at a certain time and place for the purpose of receiving instruction." Let the mode of proceeding be adapted to the place, the circumstances and character, of both people and Pastor .-Very generally, it may be well to study the Life of Page, published by the Tract Society. Ministers who can do this thing are men of me sense, and can devise their own measures without instructions from us, even if we were able to instruct them. At present, we only beg that they will think on the subject.

MINISTERIAL EXCHANGES

We would suggest the inquiry, whether our prrespondents are not in some degree losing their labor, by leaving a preliminary question unsettled. They all take for granted, that the prevailing system of exchanges is wholly right: that ministers ought to exchange with each other, just as suits their own convenience, and developed, if not conceived, by some members when there is no motive for the exchange, but their own convenience. Does not this point Association of Massachusetts Proper. At a need examining? It is of some importance in tself. Its bearing on the other question is very obvious; since a minister evidently ought not to chairman, was appointed to draft the constitu ride on the Sabbath, to do what he ought not to do at all. He ought not to ride for the purpose of exchanging, except when he ought to ex-

ninistry," but his "call" to the ministry in that articular place, where they are invited to ordain him; supposing that this "call" may be ndicated by his feelings towards the people, whose minister he is "called" to be; or by these, in connexion with other evidences duty. And generally, perhaps, it will be admitted that a minister ought not to be settled in any place unless it is his duly to "minister in holy things" in that place, rather than any other. Admitting this, it may still be his duty sometimes to exchange, for good and sufficient reasons. But what are those reasons? And is his own convenience one of them?

"THE SOCIAL COMPACT."

Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout all thy tribes: and they shall judge the people with just judgment.—Deut. xvi: 18.

The code to which this belongs, was given to " Israel;" to the nation; not to a large number of independent individuals. The nation is bound to see to it, that the laws of the nation are executed. Individuals have no right to gainsay or resist.

These judges and officers were to be appointed by the people. The form of election is not prescribed. It might be democratic, or through an aristocracy, or by their king, when they should have one. They were merely commanded to appoint them. As they must do choose a way for themselves. The form o minister it were left to be regulated by the nadoctrine of our Declaration of Independendence, the form of government, and the authorpeople; but the people, the nation, was recognized, not as a number of unconnected individuals, but as a people, having a national authority " incapable of annihilation," and hound to exercise it wisely and efficiently.

The "judge," or "officer," thus appointed by the people, in the way of their own choosing, was not merely the creation of their will but a " minister of God, a revenger bexecute wrath upon him that doeth evil." pointed by the command of God, and was the awful executor, within the sphere of his juris diction, of that authority with which God had invested the nation.

These principles are thoroughly republican, and yet utterly at variance with the fiction o the "Social Compact," according to which toy ernment has no right to exist, except what it de rives from the "consent" of previously unconected individuals. One great object of the Old Testament is, to

et forth and establish the true principles of political science. It teaches the duty of men, not only as moral agents, each of whom is individually responsible to God for his own conduct, but also the duty of man as a social being; the duty of nations. Much of it would be bet ter understood, if this thought were kept more constantly in view.

WESTERN RESERVE COLLEGE.

eed only to be known to be appreciated. The dis rict of country in which it is established is one o reat and personal interest to multitudes in New England. The stand which the college takes in favo of a thorough and liberal education, is not among the east favorable circumstances connected with it. The ollowing note we cheerfully insert.

The Committee of the "Pastoral Association Massachusetts on Western Education," having pard the statements of President Pierce and Rev. Harvey Coe concerning the character, necessities, and claims of the Western Reserve College, situated in

claims of the Western Reserve College, studied in Hudson, in the State of Ohio,

Resolved, That this Committe cordially recommend the Western Reserve College to the friends of learning and religion in Massachusetts, believing it to be an Institution highly deserving of their confidence of the confid Boston, Jan. 4th, 1836.

WARREN FAY, Chairman ARTEMAS Boies, Clerk pro tem

The American Bible Society was copied from The American Bible Society was copied from the British and Foreign Bible Society formed twelve years earlier; while their Education Society and Tract Society united, have the same object in view as the British Society for Promoting Christian Knowledge, formed one hundred and eighteen years before either of them. Their claim to be the originator of temperance societies is notoriously false. The constitution of the first temperance societies is notoriously false. the first temperance society was drafted by Noah Worcester, D. D., an eminent clergy man among the Unitarians, and its first press dent was the Hon. Samuel Dexter, of the denomination. From that time to 1826, when the Congregationalists first enlisted in the cause, the presidents of the Massachusetts Society were the Hon. Samuel Dexter, the Hon. Na than Dane, and Isaac Parker, Chief Justice of the Commonwealth, all of them Unitarians These men 'broke the ice,' opened the door to public discussion, called the stream of the to public discussion, called the attention of the public to the objects of the society, collected facts and spread them before the community, and by the influence of its members, and the wisdom of its measures, abushed the derision and shook the credulity which attended the for mation of the society. The founders of th Temperance Society availed them selves of the labors of those with whom they did not care to unite; and with a characteristic gracelessness, neglected to acknowledge their obligations. [N. Y. Churchnan. Some of the correspondents of the New York

Churchman seem to consider themselves a specially called upon to keep the New England Orthodox Congregationalists from indulging in vanity and self-conceit. They had better, how ever, be sure of their facts. Dr. Worcester of Brighton will be surprised to learn that he drafted the first constitution of the Massachusetts Temperance Society. The American Encyclopaedia from which the reviewer professes to take his facts, has the following. "The idea of concentrating public sentiment upon it, [the evil of intemperance] in some form to produce more important results, seems to have been first of an ecclesiastical body, called the General meeting of this Association in 1811, a commit tee of which, Rev. Dr. Worcecter of Salem was tion of a society whose object should be "To check the progress of intemperance, viewed by the Association as an alarming and growing evil." Thus it appears that the Massachusetts Ordaining councils sometimes inquire, not Temperance Society owed its origin to the Oronly concerning the candidate's "call to the thodox Congregational Association of Massacester of Salem Again, the tuted for the s radically differe the American stinence. One the other, exce formed, showed the same time, done by the Ma the founders o Tract Societies ciety for Promo

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correspondents of the New York seem to consider themselves as upon to keep the New England egationalists from includging in conceit. They had better, howof their facts. Dr. Worcester of be surprised to learn that he t constitution of the Massachuance Society. The American Enom which the reviewer professes cts, has the following. "The ides ing public sentiment upon it, [the ncel in some form to produce nt results, seems to have been first not conceived, by some members stical body, called the General f Massachusetts Proper. At a nis Association in 1811, a commit-Rev. Dr. Worcecter of Salem was appointed to draft the constituiety whose object should be "To ress of intemperance, viewed by n as an alarming and growing appears that the Massachusetts ociety owed its origin to the Orgational Association of Massachusetts, and particularly to Dr. Samuel Wor-

Again, the Massachusetts Society was instituted for the suppression of intemperance; a radically different course from that adopted by the American Society-the pledge of total abstinence. One did not properly grow out of the other, except as the inefficacy of the first formed, showed the need of a new Society. At the same time, we do not deny that good was done by the Massachusetts Society. How far the founders of the American Education and Tract Societies were indebted to the British Society for Promoting Christian Knowledge, we do not know. Books & Tracts had doubtless been given away, and young men assisted in obtain-ing education for the ministry, before the American Education and the New England Tract Societies were established,

SUSPENSION OF DISCUSSION. We were in hopes the Christian Editors at the North would withdraw from the controversy on slavery as soon as they had time to discover the unhappy tendency of such a discussion. But in this we have been sadly disappointed. Notwithstanding the earnest appeals of their Southern Brethren they have not only continued to write on this subject, but they seem continued to write on this subject, but they seem continued to write on this singlet, in they seem to have resolved upon more vigorous exertion to effect the Abolition of slavery. Editors who were at first among the moderate, are now getting as violent and offensive in their language as those who openly avow themselves to be Abolitionists. Indeed such is the language now Aboutionists. Indeed such is the language now held by the most widely circulated religious Papers at the North, that we shall be compelled to cease our exchanges with several that in other respects are highly valuable to us. Surely our Northern brethren have forgotten that they profess a religion which demands of them they profess a religion which demands of them a respect for the feelings of their fellow Christians. They now do not treat us with common courtesy. Knowing our opinions candidly and conscientiously expressed on the subject of slands. very, they nevertheless still persevere in makvery, they nevertheless still persevere in making such representations as exhibit Southern Christians in the most criminal attitude. We can hardly open a religious paper from the North, without meeting with something calculated to wound the feelings of every Southerner. lated to wound the feelings of every Southerner. The Boston Recorder speaks of us as regardless of the morals of our slaves, yea, it would represent us as believing that negroes have no souls. The Christian Watchman prays God to enable Dr. Channing's great mind to devise some plan of union for delivering our country from the curse of slavery. The Christian Secretary makes an unfair attack upon Mr. Crawford for expressing himself before our Baptist State Convention in opnosition to the Abolitionford for expressing himself before our Baptist State Convention in opposition to the Abolitionists; and the New York Baptist Register has given a column and a half in ridicule of Gov. McDuffie's Message to our Legislature. Yet these papers profess not to hold abolition doctrines, Oh, no! they are anti-abolition, if we take their word for it! But the truth is they are doing more to subvert the institution of Domestic Slavery tian could ever be effected by the avowed abolition Papers. The undisguised efforts of the latter, throw as upon our guard, but when a reader opens a paper professedly comwhen a reader opens a paper professelly com-ing from a friend, and which he has been ac-customed to peruse with satisfaction and plea-sure, he is not aware of its pernicious influence upon the mind, until perhaps he finds himseli involved in the perplexities which naturally result from a respect for even the contra-opinion of those whom he esteems. Under a sense of duty therefore we must warn our Southern fellow citizens against Northern Papers generally. We cannot consistently with a regard for their feelings and for the interests of the South, forbear to give this warning. At the same time it behoves us to say to our Baptist brethren that the American Baptist and Home Mission Record published in New York is an excetion, and

so far as we know it is worthy a general patronage and support, as it preserves an entire neu
trality on this subject, or in other words, lets ualone. [Southern Baptist.]
The Boston Recorder has never spoken o us, that is of the whole South as regardless of the morals of the slaves. We have frequently cal led public attention to the increasing interesfelt by many slave-holders in the religious in struction of the slaves. In regard to the other point we have the authority of the Savannah Riv Baptist Association (see the article in the las Recorder, entitled Second Marriages of Slaves that the slaves are not moral agents.

WASHINGTON'S OPINIONS OF SLAVERY.

The annexed extracts of letters written by Gen. Washington, may be found in the nintivolume of Mr. Sparks's edition, just published. To Robert Morris, dated April 12, 1786.

"I hope it will not be conceived from these observations, that it is my wish to hold the unhappy people, who are the subject of this letter, in slavery. I can only say, that there is not a man living, who wishes more sincreptly than I do, to living, who wishes more sincerely see a plan adopted for the aboliti ore sincerely than I do, to see a plan adopted for the abolition of it; but there is only one proper and effectual mode by which it can be accomplished, and that is by leg islative authority; and this as far as my suffrage

islative authority; and this as far as my suffrage will go, shall never be wanting."

To the Marquis de Lafayette, May 10, 1786, "The benevolence of your heart, my dear Marquis, is so conspicuous on all occasions, that I never wonder at any fresh proofs of it; bu your late purchase of an estate in the colony o Cayenne, with a view of emancipating the slaves on it, is a generous and noble proof of your humanity. Would to God a like spirit might diffuse itself generally into the minds of the prefuse itself generally into the minds of the peo-ple of this country. But I despair of seeing it. Some petitions were presented to the assembly at its last session, for the abolition of slavery, but they could scarcely obtain a reading. To set the slaves adont at once would, I really be lieve, be productive of much inconveniance an mischief, but by degrees it certainly might an assuredly ought to be effected; and that too by assuredly ought to be egislative authority.

To John F. Mercer, September 9, 1786.

"I never mean, unless some particular circumstance should compel me to it, to possessmother slave by purchase, it being among m first wishes to see some plan adopted, by which slavery in this country may be abolished by law."

Duelling .- The laws of God and of societ have seldom been more outraged, than by the recent and desperate rencontre between Captain Everett White, and Coloniel A. Bellamy. feeth am Abbite, and Coloniel A. Bellamy, of Florida. The autagonists both occupied conspicuous stations in society, and were led into the mortal affray by a political quarrel. From the arrangements of the duel, it is manifest that they were alike inspired with the describing suicit of murder.

"The parties were stationed sixty yard apart, with four pistols, to advance and fire Captain White advanced and received thre shots without injury, and then fired at the di

shots without injury, and then fired at the distance of fifteen paces. His first shot passes through Col. Bellamy's arm, the next through his body, and in the act of advancing with the other two pistols, he received a mortal wounfrom Col. B.'s fourth pistol."

It is said that the funeral of Captain Whit was attended by the "Bar and Grand Jury in body," and that there was a strong expression of public respect for his memory. His antagonist was supposed to he dying. To this even we advert for the purpose of expressing our unonist was supposed to be dying. To this event we advert for the purpose of expressing our un-suingled abhorrence of this harbarous contest, and our decided disapprobation of the exhibi-

We have been much pleased to observe an increasing attention to the subject of this letter in the Southern states for several years past. We have occasionally noticed the recommendations of some of our Bishops and Conventions in relation to it, and have now to add to the list tions of some of our Bishops and Conventions in relation to it, and have now to add to the list a similar action in the diocese of South Carolina. The subject has long been regarded and acted upon there, as one of deep and practical importance. At the Convention of 1834, a Committee was appointed to take it into consideration, and report upon it at the Convention of the present year. This was accordingly done, and the Bishop was requested to address a pastoral letter to the diocese, embracing so much of the report of the Committee, as he might deem expedient. In compliance with this request a pastoral letter from Bishop Bowen has been published, which contains much valuable and appropriate counsel in relation to the subject. He arges attention to the religious instruction of slaves, as the imperative duty of every master, and unites with the Committee of the Convention in recommending measures for its due performance. The persons by whom the work of instruction should be undertaken are, 1st. The clergy with their assistants in Sunday schools. 2. Lay catechists, usefully employed in the primitive ages of the Church, and now rendered absolutely necessary by the small number of clergy. 3. The proprietors of slaves or their agents or overseers, with the assistance of their families." The method recomsmall number of clergy. S. The proprietors of slaves or their agents or overseers, with the assistance of their families." The method recommended is:—1. The establishment of Sunday schools, with lectures on portions of Scripture for adults, together with classes of candidates for baptism and the Lord's Supper, to be conducted by the minister. 2. The employment of missionaries for the colored population. One of the clergy, the committee trusts, is as "usefully as he is honorably employed" in this way, on the plantations of Messrs. Clarkson on the Wateree, and the hope is expressed that the time is not far distant "when the Lord will put it into the hearts of many of our younger clergy to devote themselves to this interesting work."

3. The proprietors of slaves are urged to per-3. The proprietors of slaves are urged to perors for their spiritual improvement one is recommended in relation to the sonal labors for their spiritual improvement, and each one is recommended in relation to the measures proposed, to "ask himself before God, is not this my duly? And then let him pursue it, convinced that however great his discouragements may be at first, by the blessing of God great good must ultimately result."—Epis. Rec.

THE BOSTON RECORDER closes a review of New

THE BOSTON RECORDER CLOSES REVIEW of ALL England Orthodoxy thus:— We think there is an increasing attention paid to the fundamental doctrines of the gospel, as they have been held by the great body of the New England churches from the beginning. For ourselves, we have an increasing attachment to—
to what, reader? What? The cause of Christ? No.

To Sabbath School instruction? No. To the Bible No. Here it isTo the Assembly's Shorter Catechism, and it to the Assembly's Shorter Catechism, and we cannot but rejoice to find, that many clergymen are reviving the venerable custom of catechising the children of their parishes from this excellent manual. Well did Napoleon say, that there is "but one step between the sublime and the ridiculous." And, surely, you have proved it, Mr. Tracy.—Zion's Her.

It would be sublime, we suppose to say that there is an increasing attention paid to Sabbath School instruction, and ridiculous to aver the same thing i regard to the system of doctrines held by the great body of the Presbyterian and Congregational Churches of Great Britain and the United States.

NEW PUBLICATIONS.

NEW PUBLICATIONS.

Hengstenberg's Christology.--Wm.M. Morrison, bookseller and publisher, Alexandria, D. C., has in press, Christology of the Old Testameut, and a Commentary on the Predictions of the Messiah by the Prophets: by E. W. Hengstenberg, Doctor of Philosophy and Theology, and Professor of Theology in the University of Berlin. Translated from the German by Renel Keith, D. D., Professor of Systematic Divinity in the Protestant Episcopal Theological Seminary of Virginia.

This is a work of acknowledged merit, and is strongly recommended to those most competent to

strongly recommended to those most competent to judge of its merits. It is a critical examination of the propheries relative to the propheries relative to The above work is in the press of Gould & New

man, Andover.

Calvin's Commentary on the Romans.—We understand that Mr. Whetham of Philadelphia, is about to publish the translation of Calvin's Commentary on the Romans, in two volumes, octavo. It is the Dublin translation and edition, which will be published. It is execated by a dignitary of the Episcopal church, connected with Trinity college, Dublin; a learned, and pious scholar; and one who admires Calvin as the prince of divines; even as "the judicious" Hooker, and the Davenants, and Ushers, and others of the greatest divines of the Episcopal church in England and Ireland unanimously did, in the haleyen days of that church.

We are also anticipating a translation of Calvin's

did, in the haleyen days of that church.

We are also anticipating a translation of Calvin's
Commentary on the Philippians, from a young,
but accomplished scholar, and theologian, of our city.

[1b.

LITERARY.—The London Literary Gazette of Nov. 1, mentions that the family of the distinguished traveller, Carsten Niebuhr, are about to bring out a third volume of his Travels in Arabia. The celebrated Von Hammer, having completed his History of the Ottoman Empire in 10 vols. is about to write a history of Ottoman Poetry, embracing extracts from 3000 authors. A Mongel Chrestomathy has been published at one of the Russian Universities, embracing extracts from Mongolian literature. The whole works of President Edwards have been published in London, in two royal octavo volumes, according to the Worcester edition, with Mr. Dwight's Life, and additions, a preliminary essay by Henry Rogers, etc. additions, a preliminary essay by Henry Rogers, etc.

For the Boston Recorder. REPOSITORY AND OBSERVER.

The January number of this work appeared with its usual promptness on the first of the month, and contains, as it always does, a large amount of valuable information collected with great care and reported with great accuracy, and valuable discussions on

able information collected with great care and reported with great acceaurcy, and visible discussions and sately died without issue. Thereupon of pointing the sate of the sat

tion of respect for one who died with murder in his heart and with its blood on his hands. There can be little hope that the infernal custom of duelling will ever be abolished, until a healthy morality shall decide, that the person of a duellist shall be shunned, and his memory be doomed to rot. He that respects a duellist, lendshis aid to perpetuate the practice.—Presbylerian.

BISHOP BOWEN'S PASTORALLETTER ON THE RELIGIOUS INSTRUCTION OF SLAVES.

We have been much pleased to observe an who have the vision. The thought to which we even who have the vision. The thought to which we even who have the vision.

even who have the vision. The thought to which we allude needs among us prominent presentation and full enforcement, in the simplicity of its nature and the endless variety of its relations.

The third article "on Slavery in the middle ages," is a continuation of a series on the History of slavery; and is marked by the same extensive research and accurate statement, which were conspicuous in the sketches of slavery in Greece and in Rome.

Art. 4th by Prof. Stuart is a "critical examination of some passages in Gen. i. with remarks on difficulties that attend some of the present modes of Geological reasoning." We commend this essay to all Goologists, and to all who feel an interest in the discussion between them and Moses.

The 5th article is a translation of Gesenius' Commentary, Isaiah xv. xvi. very learned, and illustrating an obscure and difficult portion of prophecy. If the unlearned reader will not suffer himself to be frightened by the Hebrew, Arabic, &c. he may gather from this article, clearer notions of this prophecy than are common.

Art. 6th on "the obligations of Literature particular.

Art. 6th on "the obligations of Literature, particularly of Philology, to modern missionary efforts," conntains facts enough, we should think, to convince and convert every enemy of missions. The advantage which a fair calculation may be expected to accree from the same source, to Geographical knowledge, the Natural Sciences, &c. and the new materials for the history of humanity in its progress and various stages, would furnish strong reasons for the missionary enterprise, and we trust will be at some time made the subject of special inquiry.

The last article is a commendatory notice of Wordsworth's poetry. The writer has evidently studied Wordsworth intelligently and with sympathy, and we cannot but regret that he has withheld his "view of Wordsworth's theory," for sound and understood principles of criticism are very much wanted among us.

in number and more copious and valuable than usual.

Colton's Four Years in Great Britain, and Colton's Ship and Shore.—It is no more than what is due, that each several author of those several books should receive his several claims for what severally belongs to him. The author of Ship and Shore, is the Rev. Walter Colton, Chaplain in the United States Navy; the Author of Four Years in Great Britain is the Rev. Calvin Colton, hately returned from London.—Comm.

NOTICE .- A Memoir of the late Rev. SAMUEL GREEN, is now preparing for publication, and all persons who may have in their possession any letters rom him, that would be proper to insert in the Menoir, are respectfully desired to send them, immediately, to Rev. David Greene, at the Missionary

LIBRARY OF CHRISTIAN KNOWLEDGE. We insert the following with great pleasure. It is from the Rev. Herman Hooker, of Philadelphia, author of a book, which we have repeatedly commen

ed to our readers,-" The Portion of the Soul."

"I have just commenced, as editor, a work "I have just commenced, as editor, a work which I style "Library of Christian Knowledge," which is to comprise sometimes an original volume; it may be, sometimes recent works of living authors, but generally, selections of the most valuable treatises of old and distinguished writers. It is intended that all works reprinted shall be of the highest order of excellence. The first volume, which will appear in a week or ten days, will comprise the Essays of John McLauren, of Scotland, on "Happiness," "Christian Piety," "Prejudices against the Gospel," and "The Scripture doctrine of Divine grace." These essays, I think, are scarcely equalled by any thing I have read, for great insight into human nature and the mysteries of redemption; and, I think, especially adapted to be useful in your section of the country. The author was a correspondent of Jonathan Edwards, but no controverted points are presented as such in his essays. My wish is, however, not to express opinions, but to invite attention to them. I hope shortly to follow this with some of the theological conductors are considered. them. I hope shortly to follow this with some of the theological or devotional essays of the Hon. Robert Boyle. I have read nothing with I am sensible that a work of this character is not suited to the light and changeful taste of the times, but it appears to me for this reason to be the more needed. Something should be done to encourage a taste for more solid reading. This seems to be a general impression. If it This seems to be a general impression. If I could be in any measure instrumental in causing the writings of the past century to be more read in this country, I should feel that I had done a great good. A taste for reading them is growing in England, and we must have something more substantial, or our leanness and poverty will disqualify us, and make us in reference to the wants of this day, as those that are layer our experience. wants of this day, as those that are born out o

SMITHSONIAN INSTITUTION

The President has communicated official information to Congress of the large donation, of which therwas talk last autumn, made by an Englishman for the foundation of a literary institution; and as the fact are a little curious, I give you what I have learned the arbitist. You may, perhaps, be aware that the male line o

Hungerford, and descend to his children if he hall any; and if not, then 'to the United States of America, to found, at Washington, under the name of the Smithsonian Institution, an establishment for the increase and diffusion of knowledge among men."

This will is dated the 23d of October, 1826. Henry James Hungerford came into the enjoyment of the property, receiving an income of £4000 sterling pranamm, and lately died without issue. Thereupon his solicitors notified Mr. Vail of the existence of the will, informing him at the same time, that the pro-

The following preamble and resolutions were

prepared and UNANIMOUSLY adopted:—
Whereas, we fully believe that a thorough
knowledge of the "Science of Human Life,"
as taught by Mr. Sylvester Graham, in his public lectures, is indispensable to the highest wel-fare of mankind; and whereas the principles, facts and reasonings embodied in those lectures, ought, in our opinion, as members of his class, to be as widely and speedily disseminated as nossible. possible,
Therefore, Resolved, That the scientific re

Therefore, Resolved, That the scientific research and philanthropic efforts of Mr. Graham entitle him to our sincere respect and confidence as a public teacher, and render him worthy the entire confidence of the public.

Resolved, That in view of these considerations, Mr. Graham be requested immediately to repeat his course of lectures in this city, in a condunced form.

to repeat ins coarse condensed form.

Resolved, That the foregoing preamble and resolutions be forthwith inserted in the public papers.

WM. A. Alcott, Chairman. papers. WM. A. Albanda Alvan Clark, Secretary.

Testimony of Dr. Warren.

Testimony of Dr. Warren.

Mr. Graham, Denr Sir,—I regret not having been able to attend a whole course of your lectures, in order that I might form my own opinion in regard to them. From those which I have heard, as well as from the opinions of friends who have attended formerly and recently, I am satisfied that your lectures are interesting and well fitted to instruct and enlighten in regard to two most important subjects, the preservation of health, and prolongation of life, and if you should give another course, I should certainly recommend an attendance to any who might apply to me for advice.

I am, respectfully, your obedient servant, Boston, Dec. 29, 1835. JOHN C. WARREN.

ECCLESIASTICAL.

Rev. BAXTER DICKINSON, late of Newark, N. J. was inaugurated as Professor of Sacred Rhetoric and Pastoral Theology in Lane Seminary, on the 17th of Docember. President Bishop of Minmi University delivered a charge, after which the Professor pronounced an Inaugural Address.

Installed in Eliot, Me. on 2d Dec. Rev. ELISHA Installed in Eliot, Me. on 2d Dec. Rev. Elisha Bacon, as Pastor of Congregational Church and Society in that town. Introductory Prayer by Rev. Mr. Smith of Great Falls, Somersworth, N. H.; Sermon by Rev. Mr. Root of Dover; Installing Prayer by Rev. Mr. Parker of York; Charge by Rev. Mr. French of Northampton; Right Hand of Fellowship by Rev. Mr. Keeler of South Berwick; Address the Church and People by Rev. Mr. Blodget of New Market; Concluding Prayer by Rev. Mr. Smith of Kennebunk-port.—Ken. Gazette.

On Wednesday last, Rev. EDGAR BUCKINGHAM On Wednesday last, Rev. LeGAR DUKINGHAM
of this city, was ordained as Pastor of the Unitarian
Congregational Church and Society in Dover, N. H.;
Sermon by Rev. N. L. Frothingham of this city;
Prayer of Consecration by Rev. Dr. Parkman; Charge
by Rev. Prof. H. Ware, Jr.; Address to the People
by Rev. S. K. Lothrop.

It is expected that the Rev. WM. L. BRECKIN-RIDGE WILL take charge of the First Presbyterian Church of Louisville, Ky. The Rev. Mr. HUM-PHREY, son of Dr. Humphrey of Amberst College, has accepted the charge of the Second Church, late the Rev. Mr. Sawtell's.

The Rev. FREDERICK W. GRAVES was ordained and installed by the Presbytery of Illinois, on Wednesday evening, November 18th, as Pastor of the Presbyterian church in Alton, Illinois. Sermon by the Rev. Mr. Dashiel, of Jacksonville.

Last Sabbath, (the 6tb inst.) the Rev. Dr. Gos-Last Sabbath, (the old inst.) the Rev. Dr. Gos-Man was installed pastor of the Second Reformed Dutch Church of Philadelphia. The Sermon was preached by the Rev. Mr. Bethane, from Psalm cxxii, 6. "They shall prosper that love her:" in which he sot forth the claims of the Dutch Church which he set forth the claims of the Dutch Church upon the affections of her members, from her history, her order, her doctrines, her spirit, and her means of usefalness; as especially interesting in the circumstances of our denomination in Philadelphia. An impressive and finished charge to the pastor was delivered by the Rev. Dr. Ludlow; and the Rev. Dr. Sears, of Six Mile Run, addressed his former people with much affection and fervor.—Ch. Int.

Rev. William Biddle was ordained to the work of the gospel ministry at the McDougal-street Baptist Church, Utica, on the 26th ult. Rev. Mes-srs. Parkinson, Dunbar, Miller and Bernard, took

NOTICES.

NOTICES.

AMERICAN EDUCATION SOCIETY.—The requarterly Meeting of the Board of Directors of the A can Education Society, will be held at the Rooms of Society in Boston, on Wednesday the 13th day of 11356, at 10 o clock A. M. An Examining Committee Board will attend at the same place on Transfer

A CARI.—M. F. Wood would take this apportunity to acknowledge with heartieft gratitude the receipt of a certificate constituting him a Life Member of the Massachusett's 8. S. Society, by a donation of Ten Dollars, from the Teachers of Fort Hill 8 shbath School. This expression of their respect it is knoped will be duly appreciated, and have the happy effect to promote, if possible, an increased union of effort and prayer, that our continued labors may be blest in the Lord.

Boston, Jan. 6, 1236.

Domestic.

CONGRESS.

Tuesday, Dec. 29.—Mr. Clay asked leave to in-troduce a bill to appropriate the proceeds of the Public Lands.

Public Lands.

The bill proposes to distribute the proceeds that had accrued and were to accrue, in the years 1833, 24, 35, 36, and 37, and conforms substantially to the bill which had been offered by him in 1832. It provides in the first place, to allow 10 per ct. among the seven new States, in addition to the 5 per cent. already settled apon them by compact. After deducting this 15 per cent, then the residue was to be distributed among the 24 States, according to the federal population. He should have been willing, according to the act of 1832, to have allowed the seven new States 12 1-2 per cent, but that proposition having

been rejected by the President, he had thought it proper now to restrict it to ten.

The nett amount arising from the sales of public lands in 1833, was \$3,967,000 In 1834, to 4,857,000 And in 1835, taking the three quar-

LEGISLATURE OF MASSACHUSETTS

The Legislature convened on the 6th. In Senate, 36 members were present. On the 18th ballot, Horace Mann of Boston, formerly a representative from Dedham, was chosen President. 20 voted for Mann, 14 for Seth Whitmarsh, 2 scattering. Charles Calhoun was re-elected Clerk. The House voted for speaker, Julius Rockwell, 424, Robert Rantoul, Jr. 39. Votes for Clerk, Luther S. Cushing 425, F. A. Kingsbury, 133. The election sermon was then delivered by Mr. Bigelow of Taunton. The Governor's Message will probably be delivered on Monday next.

City Government.—The New Mayor, Mr. Armstrong, was inducted into office, on Monday at the City Hall. The Rev. Mr. Stow was the officiating clergyman. Chief Justice Shaw administered the several oaths of office to the Mayor elect, who in turn administered the oath to the Aldermen, and then to the Common Councilmen. After a short address, Josiah Quincy, Jr. was chosen President of the Common Council, having 45 of 46 votes. Richard G. Wait was Chosen Clerk of the Common Council. In Convention, Samuel F. McCleary was chosen City ion, Samuel F. McCleary was ch

Public Works in Pennsylvania .- There is jus Public Works in Pennsylvania.—There is just completed or in the course of construction in this state, about four handred miles of canal, and five hundred miles of rail road belonging to incorporated companies, which added to state works swells the aggregate to one thousand miles of canal, and six hundred and forty miles of rail road within the limits of the Commonwealth. The tolls within the last year exceed those received in 1834, \$374, 568 62,—being, on the canal, \$403,008 43,—on rail roads, \$194,623 24,—and for motive power, \$86,726 10.

From the Buffalo Daity Star.

Trade of the Canal.—Through the politiness of the Canal Collector in this city, we have been enabled to furnish the following abstract from the amount of business done at his office. We have made no minute of any business passing east; but have confined our abstract to that coming from tide water.

Property received at Buffalo, passing to places out of the State, during the year 1835.

of the State, during th	ne year 1835.	
	Mdz.	Furniture.
Virginia,	2,763	
Missouri,	58,846	18,425
Alabama,	59,831	
Tennessee,	333,766	8,470
Upper Canada,	05,788	122,679
Pennsylvania,	1,392,319	128,834
Michigan,	13,253,589	1,198,326
Indiana,	3,254,986	136,403
Illinois,	3,320,718	945,263
Ohio,	14,229,961	3,732,409
Kentucky,	918,915	57,580

Total, 36,921,062 lbs. 9,348,389
Property left at Buffalo, coming from the East, 22,345,354
Total amount received at Buffalo, 50, 266

Total, 70,145,462 or 35,072 3-4 tons; besides sundries of an amount and variety too numerous to be embodied in an abstract like this. In this aggregate, the amount of merchandise exceeds that of last year, by 11,250,000 libs; and the amount of furniture exceeds that of last year, by 2,500,000 lbs. The amount of merchandise left at Buffalo, exceeds that of last year, by more than 9,000,000 lbs. or nearly 70 pe

North Carolina.—The Whig members of the Legislature of North Carolina have followed the example of Virginia, in nominating Judge White as their candidate for the Presidency.

Indiana.—A Harrison convention was held at the seat of government of Indiana on the 14th ult. and Gen. Harrison was nominated as a candidate for the Presidency by an unanimous vote. A ticket of electors was agreed upon.

Converted by the Presidency of the Youthful reader, and the effect upon the min will be most happy. The Justice of the Youthful reader, and the effect upon the win will be most happy. The Justice of the Youthful reader, and the effect upon the min will be most happy. The Justice of the Youthful reader, and the effect upon the min will be most happy. The Justice of the Youthful reader, and the effect upon the min will be most happy. The Justice of the Youthful reader, and the effect upon the min will be most happy. The Justice of the Youthful reader, and the effect upon the min will be most happy. The Justice of the Youthful reader, and the effect upon the min will be most happy. The Justice of the Youthful reader, and the effect upon the min will be most happy. The Justice of the Youthful Justice of the Youthful reader, and the effect upon the min will be most happy. The Justice of the Youthful reader, and the effect upon the min will be most happy. The Justice of the Youthful reader, and the effect upon the min will be most happy. The Justice of the Youthful reader, and the effect upon the min will be most happy. The Justice of the Youthful reader, and the effect upon the min will be most happy. The Justice of the Youthful reader, and the effect upon the min will be most happy. The Justice of the Youthful reader, and the effect upon the min will be most happy. The Justice of the Youthful reader, and the effect upon the min will be most happy. The Justice of the Youthful reader, and the effect upon the min will be most happy. The Justice of the Youthful reader, and the effect upon the min will be most happy. The Justice of the Youthful reader, and the effect upon the min will be most happy. The Justice of the Youthful reader, and the effect upon the min will be most happy and the properties of Georgia.—A convention of the State Rights mem-

bers of the legislatures of Georgia, together with other citizens from different parts of the State, have nominated Judge White as their candidate for the Presidency and Philip P. Barbour for the Vice Presidency. They have also nominated a State Rights congressional ticket.

congressional ticket.

Losses by the late fire in New York.—The committee appointed at New York to ascertain the amount of losses by the late fire, have made a report, in which they estimate the aggregate loss, at \$17.115,692. The whole number of buildings lost is ascertained to be 529, which are valued at \$4,000,000. The Merchants' Exchange is valued at \$150,000, and the Garden street Church \$50,000. The latter

Of the above estimate about half is founded upon accounts of losses presented by the owners, and the rest upon a more general computation. The losses reported by the owners amounted in buildings to \$1,-179,700, and in goods \$6,557,816, and the amount of insurance by the same parties \$7,969,150. Of the merchandise reported as destroyed, \$1,596,000 consisted of groceries, of foreign and domestic produce, and \$4,961,625 of dry goods, foreign and domestic, with an inconsiderable quantity of hardware and crockery. The committee are of opinion that the estimate which they have given is not exaggerated.

MARRIAGES.

MARRIAGES.

In this city, Mr. E. W. Pike, to Miss Mary Ann Gregg—Mr. Jonathan S. Parker, to Miss Abigail Tuttle—Mr. Joshua Lawrence, to Miss Hannah Sumner —Mr. Wm. B. Lawrence, to Miss Maria Collier—Mr. Samuel E. Sanger, to Miss Martha E. Ober.

In Cambridgeport, Mr. Charles S. Dudley, to Miss Eunice L. Faulkner.

In Manchester, Mr. Chas. P. Blanchard, of Concord, N. H. to Miss Lucretia Bargess, of M. At Newton, Lower Falls, Mr. C. Chamberlain, of Boston, to Miss J. C. Nichols, of the former place.

In Nantench Coccess W. Marstons of Couler.

Boston, to Miss J. C. Nichols, of the former place.
In Nantucket, George W. Marstons, of Catler,
Me. to Miss Mary R. Marstons, of N.
At Southbridge, on the 4th inst. by the Rev. Mr.
Carpenter, Mr. Livingston Shumway of Sturbridge, the Miss Marianna Morse, daughter of Dea. Jason Morse,
of the former place.
In Mercer, Me. Dec. 30th, by Rev. Mr. Sikes,
Rev. George C. Hyds, of New York site.

New York site.

Rev. George C. Hyde, of New York city, to Miss Henrietta Mary, daughter of Hon. Judge Thatcher.

DEATHS,

DEATHS.

In this city, Miss Anne, daughter of the late Jonathan Stearns, Esq. of Halifax, N. S.; Mr. John T. Leach, aged 47; Widow Sarah Bell, 70—Mr. John Hutton, 46, formerly of Stokesby, Eng. In Saugus, 26th inst. Miss Martha Floyd, 23. In Worcester, Capt. James McFlrland, a revolutionary pensioner, 77.

In Holden, Widow Tabitha Wright, 89.

In Holden, Widow Tabitha Wright, 89.

In New-York, Jehn King, Esq. 68.

Died in Deerfield, on Sunday morning last, the Hon. Ephraim Williams, aged 75. Mr. Williams bas for many years lived in retirement. In the early part of his life he was a partner of Judge Sedgwick in the practice of law in Berkshire, and after Judge Sedgmick was the leading counseller of that region. He

religion, in the year 1830-31. By the closing of the College, at Cartiale, in the spring of 1832, it became necessary to send him abroad to another literary institution; and for eighteen months, he prosecuted his academical course, at Washington College, Penn. While a member of that institution, he secured the esteem of all who know him; and by an exemplary deportment, evinced the correctness and sincerity of his religious principles, "cleansing his way, and taking heed thereto, according to the divine word, when remote from parental supervision."

On the moraing of the 4th of November, after a protracted illness, the Rev. ROBERT GRAHAM, of the Nove Castle Presbytery, finished his labors and trials on earth, making the third minister of the Presbytery, whom their congregations, within six weeks, and from nearly the same neighborhood, have followed to the grave—all of them old in the ministry, and yet in the vigor of life and usefulness, who had been settled over their congregations, two of them 26 and one upwards of 30 years.

To all who know the devoted Christian character of our departed brother Graham, his faithfulness to the penult of his earth.

To all who know the devoted Christian character of our departed brother Graham, his faithfulness to the people of his charge, in his family, and abroad, in his endeavors to bring souls to the Saviour, and his kindness and love to all who loved his Master's image, it will be pleasing to be informed that the LORD eminently sustained him at the close of his life, enabling him to rejoice in an assurance of pardon, and an entrance into glory, through the merits of his Redeemer, giving him strength to sing at midnight, a few hours before he died, a hymn expressive of the fulness of his joy.

We know that He who sustained him so faithfully, to proclaim His blessed gospel, will not leave his

We know that He who sustained him so minimity, to proclaim His blessed gospel, will not leave his widow and fatherless children forsaken.—Presb'n.

Departed this life, in the 55th year of his age, the

Departed this life, in the 55th year of his age, the Rev. Revers H. Davis, Principal of the Bel-Air Academy. His disease was a suffusion of the langs, occasioned by cold. Mr. Davis had acquired a high reputation as an instructer of youth; and for many years had the care of the floarishing institution, over which he presided at his death. He was without pastoral charge, but was actively employed in preaching the gospel in vacant congregations, and destitute places around him, as often as was consistent with his important, and laborious duties, as a teacher.

It is life was in a high degree exemplary, and his death, such as might be expected as a natural result. His end was full of peace, and hope, and joy. Not a cloud overshadowed eternity. When asked if he wanted any thing, he replied "yes—I want Christ, and the glories of his redemption—and that is all. Yes that is worth the whole created universe. My interest in that, I would not exchange for a thousand worlds. Oh! that is it, which makes it so easy to die. Though I walk through the valley and shadow of death, I fear no evil, for the red and staff of the heavenly shepherd sustains me. I have had many conflicts, and strifes, and trials, but have been brought in safety through them all. And now I am made to triumph over my last foe! Oh! death! where is thy sting! Oh grave! where is thy victory!"—and at the moment when he ceased to breathe, he exclaimed, "I shall soon be on the throne with Jesus." Let me die the death of the righteous, and let my last end be like his.

[Presbyterian. be like his. [Presbyte

George Allen, the Only Son;

George Allen, the Only Son;

WRITTEN by a Young Lady of Boston.

Notice from the Editor of Mercantile Journal.

"George Allen. Wm. Peirce of this city, hos just sued from the press a little book entitled 'George Allor an only Son—by a Young Lady of Boston.' This is impretending volume, which we have read with much plaure. It describes the eventful and melancholy career oyouth, whose moral education had been neglected by parents—who had not firmness and moral courage su cient to withstand the allurements of vice—who gradua advanced in wickedness, until from a thoughtless, mischi ous hot, who could engage without flinching in a midni debauch when at College, he became a guabiler, a forg a robber and a murderer. The moral of this listerest story is excellent, and it is interspersed with sentiments a pure and elevated character. The judicious style which the various events are narrated, will fix the attion of the youthful render, and the effect upon the m

Harvard University.

MELLEN'S POEMS. The Martyr's Triumph; Buried Atheistic Controversy, delivered in the months of February and March, 1934, at Sion Chapel, Bradford, Vorshire; forming the first part of a course of Lectures on Infidelity-by the Rev. B. Godwin; with additions, by W. S. An-drews. The above for sale by W.M. FEIRCE, a Cornhill,

UNION HYMNS.

Committee appointed at New York to ascertain the amount of losses by the late fire, have made a report, in which they estimate the aggregate loss, at \$17,-115,692. The whole number of buildings lost is ascertained to be 529, which are valued at \$150,000, and the Garden street Church \$50,000. The latter was insured to the amount of \$20,000. The latter was insured to the amount of \$20,000. The amount of merchandise destroyed is estimated at \$13,115,692.

Of the above estimate about half is founded upon accounts of losses presented by the owners, and the rest upon a more general computation. The losses reported by the owners amounted in buildings to \$1,79,700, and in goods \$6,557,816, and the amount of insarance by the same parties \$7,969,150. Of the merchandise reported as destroyed, \$1,596,000 consisted of groceries, of foreign and domestic pro-

Sabbath Text Book

Nabbath Text Book

OR the year 1836. "Ye shall keep my Sabbaths, and
reverence my Sanctuary; I am the Lord."
This is a beautiful little book, containing a text of Scripture, and a verse of a hymn for every Sabbath in the year.
Just published by the Am. S. S. Union, and for sale at their
Depository, No. 22 Court street.

JAMES K. WHIPPLE, Agent.

KINGSLEY'S SOCIAL CHOIR.

**INGSLEY'S SOCIAL CHOIR; designed for a Class Book, or the Domestic Circle. Consisting of selections of Music, from the most distinguished Authors; among whom are the manes of Mogart, Handel, Hayden, Auther, Boiceldein, Rossini, Beethoven, and Weber, with several original pieces of Mosic by the Editor, some of which are now published for the first time. Most of the music has been adapted to Poetry never before used with music; many beautiful extracts have been music from Mrs. Gray, and others. The Whole stranged as solos, Ductis Trion and Guartettes—with an accompanionent for the Pt.

The Official Name Review will be, to promote the interests of religion and interature. It would not be necessary to add another to the excellent works which are already laboring in this good cause, if it were not evident, and the state of the dependence of the control of the state of the dependence of the state of the state of the dependence of the periodical press. The want of such a work has long been felt, and a simultaneous expression of desire for it has been made in various parts of the country. The denomination have ampte pecuniary and literary strength to austin it; and there can be no doubt, that, with another earlier of the position which it assumes. The co-operation of some of the position which it assumes. The co-operation of some of the sales meen in our country and to English of the sales of the denomination. If the contributed and accepted.

The plan of the work will embrace a considerable variety of topics, in order to adapt it to the condition and wants of the denomination. It will contain, in such order and proportions as may be convenient:

Review, or critical notices, of such books as may deserve attention.

POETRY.

With all thy beart, with all thy soul and mind, Thou must him love, and his commands embrace All other loves, with which the world doth blind Weak funcies, and stir up affections base, Thou must renounce and utterly displace, And give thyself unto Him full and free, That full and freely gave himself to thee

Wouldst thou from sorrow find a sweet relief Or is thy heart oppressed with woes untold? Balm wouldst thou gather for corroding griet? Pour blessings round thee like a shower of gold. 'Tis when the rose is wrapped in many a fold Close to its heart, the worm is wasting there
Its life and beauty; not when, all unrolled,
Leaf after leaf, its bosom, rich and fair,
Breathes freely its perfumes throughout the amble

Rouse to some work of high and holy love, And thou an angel's happiness shalt know; Shalt bless the earth while in the world above The good begun by thee shall onward flow In many a branching stream, and wider grow; The seed, that, in these few and fleeting hours, Thy hands, unsparing and unwearied, sow, Shall deck thy grave with amaranthine flowers, And yield thee fruits divine in heaven's immortal

Then the deliverance comes ! the crims Writ with the madness of six thousand years, Shall be like snow; from heaven the clouds shall roll, Shall be like show; from neswer the crous shall ro
The earth no longer be the vale of tears.

Speed on your swiftest wheels, ye golden spheres,
To bring the splendors of that morning nigh.

Already the forgiven desert bears
The rose; the pagan lifts the adoring eye;
The exiled Hebrew seeks the day-break in the sky. Ancient of Days! that, high above all height,
Sitt'et on the circle of eternity!
The hour shall come when all shall know thy might,

And earth be heaven, for it shall look on Thee Biest be the eye which lives that day to see! The grave may wrap me ere its glorious sun; Even, Father, as Thou wilt; but Thou art He That sees the sparrow perish from thy throne. Father, in life or death, thy sovereign will be done

THE STARS.

Ye stars, bright legions, that, before all time, Camped on yon plain of sapphire, what shail tell Your burning myriads, but the eye of Him Who bade through heaven your golden chariots when Yet who, earthborn, can see your hosts, nor feel mmortal impulses. Eternity:

What wonder if the o'erwrought soul shall ree With its own weight of thought, and the wild eye see sate within your tracks of sleepless glory lie?

For ye behold the Mightiest. From that steep, What ages have ye worshipped round your King Ye heard his trumpet sounded o'er the sleep Of earth; ye heard the morning angels sing. Upon that orb now o'er me quivering The gaze of Adam fixed from Paradise

The wanderers of the deluge saw it spring
Above the mountain surge, and hailed its rise,
Lighting their lonely track with hope's celestial dyes. O, listen, man ! woice within us speaks that startling word, Man, thou shult never die !" Celestial voice

Man, thou shult never die!" Celestial voices Hymn it unto our souls: according harps, By angel fingers touched, when the mild stars Of morning sung together, sound forth still The song of our great immortality: Thick-clustering orbs, and this our fair domain, The tail, dark mountains, and the deep-toned seas, Join in this solemn, universal song.

DANA.

Miscellany.

For the Boston Recorder. LICENSE LAWS .- NO. V.

DEAR SIR,—In my former numbers, I considered the assertion that every man has a right to sell ardent spirit, when, and where he pleases, and of course that all prohibition of this traffle, is unconstitutional; and showed that the assertion is incorrect. But it is said, "Public opinion will regulate the traffle. As it is injurious to the community, and in its nature and effects to the community, and in its nature and effects immoral, let information, with regard to it, be universally disseminated, and public sentiment will put it down: of course no legislation on the subject is needful." Were all men virtuous, subject is needful." Were all men virtuous, and disposed to be duly influenced by a correct public sentiment, this might be the case. But public sentiment unembodied in the form of law, would not, as men now are, put down gambling; nor would it regulate the sale of lotlery tickets, wholly immoral, and deeply injuri-ous to the community, as those practices are known to be; and extensively as information known to be; and extensively as information concerning them is, might be communicated, it would not regulate theft, nor highway robbery, nor murder. No more would it regulate that which is one of the known and principal causes of these vices, the traffic in ardent spirit, to be used as a drink. If by the assertion, that "Public opinion will regulate the trade," it it is only meant, that, were there no legislation with regard to it, no more liquor would be sold with regard to it, no more liquor would be sold than individuals in the community might wish, it is true. And the assertion would be equally true if made concerning any other vice. There might be no more of it practised, than individuals in the community might. als in the community might wish. But it does not follow, that there would be no more than would be consistent with the public good. Nor that the public good would permit that all laws should be repealed, and all legislation with re-gard to it cease. There are some men in every community, who cannot be reached by public opinion, and from the evil of whose vice the community cannot be successfully defended, except by laws. This may be the case with regard to the traffic in ardent spirit, as with reand to these But it is said, " Repeal all laws, and lay the

trade open to every man, woman and child, who wishes to prosecute it, let there be as many grogshops as there are persons to desire them, let them be opened in all the principal streets and places, as well as in all the dirty avenues and lanes; let them be set up before the rich man's door, as well as the poor man's hovel; and the evil will be seen and felt to be such, that the whole community will rise as one man, and put them down. They will then legislate in such a manner as effectually to stop the evil, or defend the community from its mischief.

Why, I ask, do they not do that now? Because there are so many who still drink the poison; and of course, deluded as such persons ever will be by its influence, think that it does them good; and so many more, who by making them good; and so many more, who by making it, or selling it, or importing it, or renting buildings to be occupied for the sale of it, or in some other way have a supposed interest, so much concerned in the traffic, that they do not choose to have it stopped. Nor till the number of such persons in proportion to others is, by sober conviction lessened, can it ever be stopped. Would that course them which is adapted to increase their number (meld) by Field to lessened. increase their number, tenfold, be likely work out such a result. The number of driv work out such a result. The number of arma-ers & Co. is too great already, what benefit then could be rationally expected from increas-ing them? especially as to causing the evil to cease? This was not the course which was taken by the legislature of this commonwealth, and various other States, with regard to the semmorality of aelling lottery tickets; nor by the legislatures of all the States with regard to numerous other vices. Nor is the rapid and wide spread increase of vice the averagement. spread increase of vice the proper way, in any

But say another class of men, "Repeal all laws with regard to the selling of ardent spirit; and thus remove the sanction which legislation now affords to this traffic; and it will be easier to convince men that it is wicked. It will be come more odious and the number who will continue to be engaged in it, will be greatly of the one last mentioned; and so far as it goes

completely nullifies it. But it does not follow therefore consider this more at length in my next letter

letter.
Truly yours, &c. J. Edwards,
Cor. Sec. Am. Temp. Soc.

MEETING OF THE KENTUCKY UNION. We take the following from the Cincinnati Journal of Dec. 10, 1835.

of Dec. 10, 1835.

A public meeting to promote the interests of the 'Kentucky Union for the Moral and Religious Improvement of the Colored Race,' was held in the McChord church on Friday, at 3 o'clock, P. M. Mr. Win. Richardson, one of the Vice Presidents of the Society, in the Chair.

Mr. Jacobs, of Danville, Corresponding Secretary of the Society, made some statements relative to the organization of the Society, and the success which had attended the efforts to procure an agent to travel through the state, and promote its objects. The President of the Society, Rev. Mr. Kavanaugh, of the Methodist church, had been solicited by the Executive Committee to act in the capacity of agent. He had consented to accept the appointment in case committee to accept the appointment in case the Conference would not object. Mr. J. had attended the meeting of Conference, in order to secure Mr. Kavanaugh's services, if practicable. That body, though decidedly friendly to the objects of the Society, were unwilling, on account of the unusual number of deaths among their minthe unusual number of deaths among their ministers during the last year, to give permission to Mr. K. to engage in this service. This was a serious disappointment to the Executive Committee, as well from the known zeal and qualifications of Mr. K. as from the great difficulty in procuring another suitable individual. No such individual had yet been found.

Mr. Jacobs remarked, that associations of this character, were the only star of hope for the slave. If the same attention directed to the bodies of this class were directed to their souls, it would be most cheering, and would produce an amount of permanent blessings which were

an amount of permanent blessings which were incalculable. The gospel was designed for the poor. The Saviour and his apostles set a wise example of caution and prudence in relation to political subjects; but in relation to the soul

there was no discrimination—the command was that the gospel should be preached to all.

The Rev. Mr. Mills said, there was a variety of views on the subject of slavery. Some persons were in favor of Immediate Abolition, me were Colonizationists, some were for some were Colonizationists, some were for gradual emancipation, and some were in favor of perpetual slavery. But whatever our views might be with regard to these points, the claims of God were paramount. We had no right to deny religious instruction to any class of human beings. In the providence of God, the blacks were among us; they all have souls, and are destined for heaven or hell. Masters sustain to them a particular relation and are bound to to them a particular relation, and are bound to see that relation does not interfere with the religious duties they owe them. If we shut up heaven against them, we are guilty.—And how can we meet them in the judgment? No ex-cuse for not giving them the facilities of religious instruction can be good here which will not be good there. Are we doing all we can to afford them these facilities? They are dying around us every day 'without God and without hope.' Be our views what they may on the subject of slavery, we are bound to furnish this class of our population with religious instruc-

on. Mr. Brainerd remarked, that as he was a citizen of another state, he felt some delicacy in speaking on this occasion. He did so at the desire of the brethren who had made the arrangements for the meeting. For some time he had had a connection with a part of the citizens of Kentucky. Before the union of the Journal and Luminary, he had about 700 subscri-bers in this state; now the number was greatly increased. He had no right to dictate; but he

increased. He had no right to dictate; but he was privileged to take counsel with his brethren. The last command of Christ was, that the gospel should be preached to 'cvery creature.' There was no exclusion; but wherever an immortal soul was found, there was a proper subject for the fulfilment of the Saviour's command. Religious obligation is graduated by the power of doing good. God makes obligation correspondent with ability. It respects the parental relation more than any other. Parents are bound to provide for, and instruct their children. The same obligation holds with respect to serbound to provide for, and instruct their children. The same obligation holds with respect to servants. Masters are bound to use every effort for their religious improvement. To the poor the gospel had always been preached with the best success. In his efforts to do good to the souls of men, he had never been treated unkindly by the poor. These poor blacks have influence. They exert it on each other; and also on your children. Would you trust your children with white conjunging, destines of

also on your children. Would you trust your children with white companions, destitute of the influence exerted by religion?

Would you have negroes safe and trust worthy?—There is no chain which binds like conscience. If the blacks are to be sent to Liberia, we should not send them vicious. There is nothing which will so soften down the agitation in the free states, and pour oil on the troubled waves, as the importing of simple religious instruction to the blacks in the slaveholding states.

struction to the blacks in the slaveholding states.

Rev. Mr. Davidson illustrated and enforced the three following points, viz: 1. The duty of imparting religious instruction to the blacks.

2. The subjects: and 3. The modes. If the masters and mistresses do not impart religious instruction to their servants, said Mr. D. it will not be done. They have no right to expect that the enable with the subject of the state of the subject of the that the neighbors will do it. The Christian inster has motives which must have great weight.—Paul left the relation between master and servant undisturbed. If we would engage in the duty of imparting religious knowledge to our servants, we must begin when they are in the duty of imparting religious knowledge to our servants, we must begin when they are young. The mind is then plastic, and readily receives and retains whatever impression may be given. The master must take the place of the preacher. This Society proposes that the elementary principles of the gospel be taught— it has nothing to do with letters—but leaves the

masters to teach his servants in whaters to teach his servants in whater he deems most judicious.

John Green, Esq. of Lincoln county, expressed at some length, his disapprobation of the principles on which the Society was founded. He thought the constitution of the Society should have enjoined on masters the duty of their servants taught to read the scripton of the servants. Sentucky having their servants taught to read the scrip-tures. He said there was no law in Kentucky ng a master to teach his slaves to read It would be Popery to withhold the Bible from

The Rev. J. C. Young, President of Danville College, made the closing address. He stated the specific object of the society—the moral and religious improvement of the colored race. There were different ways of promoting the object contemplated in the constitution of the Society. One of these modes was, domestic instruction; another scriptural instruction; and a third, ministerial instruction. The members of the Society were not obligated to teach their servants to read. In some places that would not be permitted; and if the attempt were permitted at the attempt w instruction; another scriptural instruction; and a third, ministerial instruction. The members of the Society were not obligated to teach their servants to read. In some places that would not be permitted; and if the attempt were persisted in, under such circumstances, there would be a failure of accomplishing any thing. The chief reliance at last, must be on preaching. Ministers were competent to give the necessary instruction; this was a plan easy to be acted on; preaching was the original mode of spreading the gospel. The Saviour designed to them. Our poor was composed chiefly of this class. Something will will preached to them. Our poor was composed chiefly of this class. Something will will preached to these people; and it was important to secure for them preachers of the right character. There was nothing like a due proportion of blacks in our churches. It is a great fault in our preachers, said Mr. Y. that they shoot above the heads of the blacks when they attempt to address them.

The Pacha had ordered several minureds of these unfortunate men to work at the coal mine which has been discovered in the vicinity of Beyrout. Its coal is said to be superior to that found at Coumi, in Negropont, 'These discov-eries will materially increase the facilities of

eries will materially increase the facilities of steam navigation in the Mediterranean. It is said that a considerable treasure has been discovered by Ibrahim in one of the passes of Mount Taurus. The coins are of the times of the Crusades. It is supposed to have formed part of the military chests belonging to the Frank army, and to have been abandoned, to prevent its falling into the hands of the Saracen pursuers.

[Boston D. Adv.

Obituary.

Died, at his residence in Holmesburgh, Penn. in Oct. last, Mr. William Howe, aged 65 years. The life of Mr. Howe furnishes a rare exhi-The life of Mr. Howe furnishes a rare exhibition of the graces of piety, superadded to unusual native suavity and amiableness. These endowments qualified him to be useful to others in the various relations of life, but especially qualified him to administer reproof and counsel:—a duty which he often had oacasion to discharge, as superintendent of a manufacturing establishment. His usual practice, in cases of delinquency among those employed under his superintendence, was to call the whole together the close of the day, and admonish the offlicting tempers with which a man in his sta-tion has to deal, than the more usual practice

flicting tempers with which a man in his start of the his to deal, than the more usual practice of employing fines, or penal inflictions. It was rare, indeed, that his Christian admonitions and counsels failed to control, if they did not subdue the refractory and disobedient.

The subject of this sketch was particularly interested in Sabbath Schools, in which department of Christian effort, he and others had gratifying evidence of the utility of his labors. He could point to several persons who acknowledged his faithfulness as instrumental in their conversion. His diffidence led him to decline the repeated and urgent solicitations of his Christian brethren to accept stations of responsibility in the church. The most retired field of labor was the one he best loved. Here he "did good by stealth and blushed to find it fame."

While it was true of him that like his divine. Master it was his meat to do his Father's will. Master it was his meat to do his Father's will, it was also true that he had finished the work God gave him to do, and was ready for the summons of death; nay, he was "in a strait betwirt two, having a desire to depart, and to

be with Christ."

As the life of Mr. Howe exhibited the subjection to grace of every selfish feeling, so his death was a triumphant conquest over the last enemy. During his sickness of several days' uance, he did not once allude to his ten continuance, he did not once allude to his temporal affairs, and he alluded but once to his children, all of whom were absent, except as he frequently prayed that they might all be the subjects of renewing grace, might be very active in doing good, and be prepared to meet him in heaven. He would not even allow his oldest son, who in the discharge of professional duty, had just left him, to be recalled. When his friends inquired, shall we not send for G—? No, was his reply, "he is about his Master's lusiness, hinder him not. I should indeed be glad to see him if Providence should direct him hither, but I do not wish him to be sent for." His thoughts and his language, during his sickness, were all of heaven. "He spent every breath he had," says one of his friends, "in audible prayer and praise, and in affectionate counsel to those around him." poral affairs, and he alluded but once to his children, all of whom were absent, except as he

MRS. GEORGE A. TUFTS.

In the Spy of Sept. last we saw an obituary notice of the Hon. George A. Tufts of Dudley, Mass. We knew that gentleman, and when we read his obituary, our sympathy mingled But He, at whose will we hold our lives, and all our social relations, had otherwise determined. Scarcely had three months elapsed, and the tear of sympathy dried, when another of that circle, and the only one, with whom fond parents, already bereaved, could mingle their sorrow, was carried to the tomb. Mrs. Tufis was a native of Wrentham, Mass. She was the daughter of a pious and intelligent mother from whose live her works, her actions. mother, from whose lips her words, her actions her very thoughts seemed to proceed. Ever inclined to the side of duty, she afforded to all who knew her the bright promise of future excellence, in whatever sphere Providence had placed her.

The features of her moral and intellectual character, so harmoniously blended, and so strongly marked, even in childhood, seemed to brighten as she advanced in life; and when called to discharge the duties of the conjugal state, she exhibited all that constancy and fidelity,— all those qualities of mind and heart united with the most amiable and affectionate manners, which dignifies and adorns the name of wife and mother. Her domestic and social relations, were highly interesting and happy; yet her in-terest in Christ, enabled her cheerfully to yield them to the will of Him who gave them

From Asiatic Turkey.—The late accounts in the London papers from the party employed in transporting a steamboat to the river Euphrates are not very flattering. A letter dated at Constantinople, Oct. 3, says—

Colonel Chesney is yet at Bir, gradually recovering from the effect of a coup de soleile, which placed his life in the most imminent danger. His negotiations with the Arab wandering tribes had hitherto been highly unsatisfactory. They are decidedly averse to the steam navigation of the Euphrates, and in fact to every imnovation tending to introduce civilization in the country. They have expressed the determination of impeding the passage of the river by throwing rocks in its led.

The condition of the army is represented as far superior to that of the Sultan. A feeling of violent hostility is kept up between the troops and the people of Syria. Ibrahim had taken pains to improve the condition of his army, and to secure the attachment of his men. As the same time he persevered in his system of severity to severe trials of time, to the scenes of eternity towards the inhabitants. The condition of his army, and to secure the attachment of his men. As the same time he persevered in his system of severity to severe trials of time, to the scenes of eternity, has thrown mourning and wo into the hearts of the many who shared in the inthabitants of villages were torn from their occupations, and compelled to labor without compensation. The Pacha had ordered several hundreds of these unfortunate men to work at the coal mine which has been discovered in the vicinity of ample, and the advantages of correct education ample, and the advantages of correct Int, at Rouen, France, on the 24th October last, Mrs. Sarah T. Newton, wife of Edward A. Newton, Esq., and daughter of the late Hon. John Chandler Williams, of Pittsfield. The many excellences in the character of this anniable and accomplished member of our community, have deeply endeared her to the memory of all who knew her, and who rejoice to acknowledge and appreciate true worth in memory of all who knew her, and who rejoice to acknowledge and appreciate true worth in their recollections of the dead. The not unexpected event, which has removed her from the severe trials of time, to the scenes of eternity, has thrown mourning and wo into the hearts of the many who shared in the intimacies of her friendship and society, and enjoyed the frequent proofs of her benevolence and affection. A union of moral qualities,—not often found combined in one individual, which were developed and brought into action by the otten found combined in one individual, which were developed and brought into action by the judicious attentions of paternal advice and ex-ample, and the advantages of correct education beyond the domestic roof,—prepared her to enter upon the duties and trials of mature years, enter upon the duties and trials of mature years, with an ease and firmness, that gave her courage in difficulties, where other minds, of less energy, would have shrunk and been vanquished. When the claims of business demanded the presence of her husband in the burning climate of India, she attended him, with affectionate promptitude, in two voyages, to his residence for several years in Calcutta; and though threatened by danger from the ocean, and the ravages of the Eastern pestilence, she found a compensation for the exposure in the abundant and rich gratifications, afforded to her cultivated and discriminating taste by the wonders and beauties of nature and of art. It was there, amid the profanations of heathenism and and beauties of nature and of art. It was there, amid the profanations of heathenism and idolatry, that she became an avowed disciple of the Saviour, and was admitted by baptism into His Church, under the pious ministry of the Rev. Mr. Thormson. From that period, her attachments to the cause and the doctrines of the Gospel, as received in the Episcopal Church, was ardent, prayerful and sincere, and her views of duty were not confined to a few of its precepts, but embraced them all. She had known the wants of the heathen, and she felt, prayed, and out of her munificence, gave for their relief. Her constantly improving piety, gradually becoming more conspicuous piety, gradually becoming more conspicuous and perfect, than any other feature in her char-acter, threw its sacred lustre upon all the rest, —helping by the influence of an accurate judg-ment, to blend its traits of benevolence, disinsuperintendence, was to call the whole together at the close of the day, and admonish the offender before his companions, following the admonition with paternal counsel, and closing the scene with prayer. In the results of this practice was found the most ample evidence, that judicious counsel enforced by a consistent Christian example, is much more efficacious in checking and controlling the various and confidence of the controllin deeply seated in the conviction of truth, an deepty seated in the conviction of truth, and were displayed with great uniformity in the va-rious circumstances of life, through which she was called to pass, and while she deeply felt her inability and unworthiness as a sinner, she looked with humble confidence for pardon and looked with humble confidence for pardon and strength to the grace and mercies of God, manifested to the world, through the redemption that is in Christ Jesus. They who knew her best, loved her most; and none knew her well but to speak of her worth.

The illness that caused her death came on gradually; and when it heffled the recommendations.

gradually; and when it baffled the resources of of his medical skill in her own land, she resolved, with her characteristic energy, to solicit benefit from a voyage at sea, and the mildness of an Italian climate. With deep reluctance on the part of her friends, did they consent that the experiment should be made. While, however, their fears were abundant, their hopes were not few, that the firmness of purpose, which could make such a proposal, would sustain her in its execu-tion, and, by the favor of Providence, he blessed

by some measure of returning health.

After great suffering, increased by the irksomeness of a tempestuous voyage, and the absence of the many comforts, easy to be had in the domestic mansion, she arrived at Havre. Thence, in a short time, she went, with with her devoted attendants, by water to Rouen, and there some new prescriptions of medical treatment, for a short time gave her relief, and increased her snort time gave her rener, and increased her hopes of the ultimate improvement of her health; the intelligence of which greatly cheered the hearts of her friends at home. But after about ten days' continuance from the time of her landing, during which her suffering was con-God to release her from her trials by an easy and gentle death, as one who had been tried in the fires of affliction and whose trust in the mercy of the chastener had been unabating and firm. Never was self-abasement more lowly; mercy of the chastener had been unabating and firm. Never was self-absenent more lowly; never repentance more thorough; nor faith more unchanging and clear in the Saviour, as the only refuge for the sinner in life and in death. Many are they who are called to mourn; but they "weep not for the dead;" they "sorrow not as those without hope." But they mourn for themselves, in the loss of this living example of the green and duties of Christian example of the graces and duties of Christian excellence. [Chr. Wilness.

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LETTER TO THE EDITOR.

MR. N. WILLIS,—DEAR SIR.—Among the many publications I take, there is not one of them so welcome a visitor in my family as your "Youth's Companion " or any that is perused with as much plea-sure, and I trust profit. I would also say, that after a sure, and trust profit. I would also say, that filter a careful examination of your paper for some time, I must say, that I think it the best publication of the kind in our country; and I truly regret that all the youth of our land cannot have the privilege of reading it. Although the No. you send me, travels some hundreds of miles and is read by as many youth, yet I find that there is still some of my young friends that it does not reach; and I will therefore thank you to send another copy to ______ Yours, in haste, A____ M____

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the increased patronage of the School during the past year, and the difficulty of obtaining board, arrangements have been made for opening, on the first of April, as Boarding them so that the second of the second in the formity of the Principal, and with the Teachers of the several departments of the School.

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I should serve hi

In the second pl fluct will be disa is almighty. He and the warfare Certainly end in kept not their first from heaven and God will make conduct and their it shall die." And your sins, you die wretchedness whi trishall die." And your sins, you die Wretchedness whi You will be oblighe bearing the wraths just God: to become never dies, and to quenched. O, it which overwhelm which, to say no. which, to say me strains them to prostool of sovereign

> of proper reflection ceedingly ungrated preserver, your not carliest years to your cup to overryou have been hun you have been thirs When you have be and blest the men covery. You are a many who come cut down and co ent down and consi-These mercies froi daily been provoki-acknowledge, ough ent course of conduc-mercies are. they mercies are, they with the great spirityou. When you we lasting condemnate begotten Son to die we heavens! wonde ye heavens! wonde hibition of divine from eternal torm heaven, came down a man of sorrows For you he agon with streaming vei he cried out, My G forsaken me? Fo

ing a part, which

died.
In the fourth play duct is not only und Though I have tout allow me to dwell Tell me, For what science, let reason crecy of retirement Him who created y yourself, an intelli image of God, an What do you conce creating you and e ereating you and e might promote y you inight obtain the men?—No.—But to and do good to at Yet he who withhole and services, robs undonstedly the mo ty. We say, and v ever a man makes i yon, and you are least qualification. command your se creatures his prope time, their faculti learning, their por of enjoyment are indisputable right t have should be de promoting his have no more right the promotion of take another man's treat you to beware the talents God h that your day of re In the fifth place.

come much happie than you can be in opinion, they are a of the worldling. that Christians are that happiness is t oit in judgment upo nothing. Were a oo engaged in his co by bodies, as to be m, he would be him a madman. intellectual feast for to be a participator worldling must tast before you are to po opinion. He who worldling. Religio But the scene has hed its pleasures, a that he would not g ment he has found i you have ever enj ing friend, ean one who has